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**A STUDY OF THE DEVELOPMENT OF CHRISTIAN EDUCATION
IN CHINA**

**A Thesis
Presented to
the Faculty of the Department of Religious Education
Asbury Theological Seminary**

**In Partial Fulfillment
of the Requirements for the Degree
Master of Religious Education**

**By
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TABLE OF CONTENTS

| CHAPTER | PAGE |
|---|------|
| I. INTRODUCTION | 1 |
| The Problem | 1 |
| Statement of the problem | 1 |
| Importance of the study | 1 |
| Definition of Christian Education | 2 |
| Organization and Sources | 3 |
| II. CHINA: ITS GEOGRAPHY AND ITS PEOPLE | 7 |
| The Land | 7 |
| Position and size | 7 |
| Resources | 8 |
| The People | 10 |
| Races and languages | 10 |
| Population | 11 |
| Antiquity and achievements | 12 |
| Religions | 13 |
| Confucianism | 14 |
| Taoism | 15 |
| Buddhism | 16 |
| Mohammedanism and others | 17 |
| III. THE BEGINNINGS OF CHRISTIAN EDUCATION IN CHINA | |
| TO 1807 | 19 |
| The Nestorians | 19 |
| During the Tang dynasty | 19 |

| CHAPTER | PAGE |
|--|------|
| Under the Great Khans | 20 |
| Their work | 21 |
| The Romanists | 23 |
| Early efforts | 23 |
| The Jesuits and others | 25 |
| The methods and results | 26 |
| IV. CHRISTIAN EDUCATION IN CHINA FROM 1807 THROUGH | |
| THE NINETEENTH CENTURY TO 1900 | 32 |
| The Founding of Protestant Missions | 32 |
| Robert Morrison | 32 |
| Other pioneers | 36 |
| Troubled China | 37 |
| The opium and other wars | 37 |
| The Tai-ping revolution | 41 |
| The Boxer uprising | 42 |
| Methods and Results | 45 |
| New missions | 45 |
| The Roman Catholics as a hindrance | 47 |
| Literature and scriptures | 48 |
| Classes for illiterates | 49 |
| Street meetings | 50 |
| Classes for catechumen | 51 |
| Formal education | 52 |
| Theological training | 56 |
| Women's education | 58 |

| CHAPTER | PAGE |
|--|------|
| Living witness | 58 |
| Other methods | 59 |
| V. CHRISTIAN EDUCATION IN CHINA IN THE TWENTIETH | |
| CENTURY | 60 |
| The First Decade (1901-1910) | 60 |
| The twentieth century and China | 60 |
| The progress of Christianity | 60 |
| The educational program | 61 |
| Christian youth movement | 63 |
| Sunday School | 65 |
| The Centenary Mission Conference | 66 |
| Other methods and results | 67 |
| The Revolutionary Period (1911-1927) | 68 |
| The Revolution | 68 |
| The effect upon missions | 70 |
| The educational program | 74 |
| Other mission works | 77 |
| The Years of Opportunity (1927-1937) | 80 |
| The hopeful outlook | 80 |
| The highlight of missions | 80 |
| Promoting religious education | 82 |
| Some of the defects | 84 |
| The Eight Year War (1937-1945) | 85 |
| The great migration | 86 |
| The emergence of missions | 87 |

| CHAPTER | PAGE |
|---|------|
| Religious education in the schools | 89 |
| Pearl Harbor incident and missions in China . | 91 |
| The Communistic Regime | 93 |
| The changing period after V-J Day | 93 |
| The Chinese Church under the Reds | 96 |
| The hope in Formosa | 97 |
| New Trends | 101 |
| New fields | 101 |
| New emphasis | 103 |
| BIBLIOGRAPHY | 105 |

CHAPTER I

INTRODUCTION

If the Nestorians are considered to be the first representatives of Christianity, Christianity has been in China for centuries. Since the Protestant mission work beginning with the arriving of Robert Morrison at Canton in 1807, the history of the Protestant missions in China till now extends over about one hundred and fifty years. However, Christians are still a small minority in China. Christian education in China at the present time is in an elementary stage.¹ Atheistic communism instead of Christianity dominates the land of China.

I. THE PROBLEM

Statement of the problem. Christian education has a great deal to do with the progress of Christianity. The purpose of this study was to discover: (1) efforts made in China along the line of Christian education, (2) their historical influences, (3) their success, (4) their failure, (5) conditions obtaining today, (6) the hope for tomorrow.

Importance of the study. Many missionaries and native

¹Chester S. Miao, "China," Christian Education Around the World Today, Part B (New York: The World Council of Christian Education, 1950), p. B-15.

workers, who have had many years of experience in the field, often neglect to review the past and evaluate their methods. Such a study is necessary to the improvement of their endeavors. Again, many young missionaries are preparing to go and need knowledge of China and its cultural background. They must beware of the traps which caused the failures of their forerunners. Moreover, by understanding the present situation, new vision and the development of new methods may be obtained.

II. DEFINITION OF CHRISTIAN EDUCATION

To many of the Chinese, Christian education means to attend a Christian mission school; to some, it means church worship, Sunday school or Bible class. Among the leaders of the churches and missions, there have been two groups: liberals and conservatives.

The liberals adhere closely to the philosophy of John Dewey and the theories of George Albert Coe. In Coe's book, What Is Christian Education?, he denied the historical origin and authority of the Scriptures and could not offer a definition for the term "Christian" or "Christianity." Accordingly, he did not give a definition for Christian education.² In another book, he stated that the aim of Christian education

²George Albert Coe, What Is Christian Education? (New York: Charles Scribner's Sons, 1935), pp. 3-4.

is "Growth of the young toward and into mature and efficient devotion to the democracy of God and happy self-realization therein."³ "Christian education is a pattern in which basic philosophy and theology are the woof and the educational endeavor the warp."⁴ Therefore, Coe said, "the aim is growth because there is now no separation between human society and divine,"⁵ and "the aim is devotion to a cause, not the attainment of a status."⁶ Obviously, his theology and philosophy were the roots of his stated aim. He was a naturalist, holding that God and nature are one and the same. He believed that man by growth or continuous evolution could see and know God, for man, the finite being, is a part of the Infinite. This has been called "the higher pantheism"; but really it is not far from atheism.

Based on the same philosophy and theology of Coe, Vieth declared, "religious education must be a process of growth in religious experience and life."⁷ Moreover, he concluded, "there is then no discontinuity between the reli-

³George Albert Coe, A Social Theory of Religious Education (New York: Charles Scribner's Sons, 1921), p. 55.

⁴Harold C. Mason, Abiding Values in Christian Education (New York: Fleming H. Revell Company, 1955), p. 17.

⁵Coe, A Social Theory of Religious Education, op. cit.

⁶Ibid., p. 56.

⁷Paul H. Vieth, Objectives in Religious Education (New York: Red Label Reprints, 1930), p. 16.

gious and secular,"⁸ as Coe also had said. Jesus would be merely an example to the Christians as Confucious to the Chinese, but in a better position. Through education in a Christian environment, one may grow continuously toward the goal of a Christ-like life which they interpret as the highest standard in moral life and social service. This theory of growth in religious education does not deal with the orthodox concept of the New Birth.

Gordon H. Clark defends the conservative position:

Christianity is a supernatural religion, it is through and through the contradictory of naturalism and humanism. Christians believe in a God who is distinct from and independent of the natural world. The natural world is God's Creation and is in all respects without exception entirely and wholly subject to Him.⁹

Not only is God to the conservative the supreme Being, but also the Bible is the authority as His written Word. They are not necessarily ignorant of the problems of Biblical criticism, but they do not accept the view that the Scriptures are merely human historical documents like other documents."¹⁰

Murch stated the aim of Christian education to be "fitting men to live in harmony with the will of God."¹¹

⁸Ibid., p. 15.

⁹Gordon H. Clark, A Christian Philosophy of Education (Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Company, 1946), p. 31.

¹⁰Mason, op. cit., p. 35.

¹¹James D. Murch, Christian Education and the Local Church (Cincinnati, Ohio: Standard Publishing Co., 1943), p. 31.

According to John 6:40, "And this is the will of him that sent me, that every one which seeth the Son and believeth on him may have everlasting life.", and I Thess. 4:3, "For this is the will of God, even your sanctification.", the aim of Christian education is to enable the children and adults to recognize their spiritual needs, repent of their sins, believe in Christ, be born into the sonship of God and be sanctified by the Holy Spirit unto everlasting life. Where the problem of the salvation of the soul has been fully solved, there is no moral and social problem for the New life is without sin (Rom. 6:1-7) and filled with love (Rom. 13:10). Of course, in the second place, Christian education is to help Christians to grow in the knowledge of God and in service to God and their fellow men.

The Chinese as well as other people need something more than mere moral teaching and a better social system. Secular education is important for building up their country but the knowledge of salvation through faith in Christ is the most urgent need.

III. ORGANIZATION AND SOURCES.

The project began with a brief study of the land and the people of China. The culture and religions of China have had a great deal of influence on the development of Christianity in that land. The divisions of this thesis are

arranged on the basis of the three great turning points of Christianity in China. The third chapter deals with the beginnings; the fourth, the pioneer work of Protestant missions in China; and the last, the growing and changing process from the beginning of the twentieth century to the present day.

The sources of this study have included books, magazines, and periodicals. Also, experiences of the writer, who was born in China in a Christian home, studied in two Chinese Christian schools, and heard a great deal from the older Christian folks, were source material. It has been difficult to gather the newest materials from behind the curtain. Certain periodicals and a number of personal letters from the president of the Bethel Mission, Miss Alice Lan, and the superintendent of the Gospel Mission of Taiwan, Rev. Peter Kiehn, have been available for the study.

CHAPTER II

CHINA: ITS GEOGRAPHY AND ITS PEOPLE

I. THE LAND

Position and size. China is a great land which occupies the central portion of the Asiatic continent. In geographical relation to the United States, most of her territory locates between thirty to forty-five degrees North latitude, on the opposite side of the globe. But the northeastern provinces of China extend much farther north than the New England states, and the southeastern provinces extend much farther south than Florida. Mukden and New York are in about the same latitude. Shanghai would lie between Savannah and Jacksonville. Foochow falls near Miami, and Canton is as far south as Havana, Cuba. It is about 2,600 miles from Laos, south, to the Amur River, north; and 2,800 miles from Shanghai, east, to the Pamirs, west. The total area of China is nearly four million square miles. At the north and west borders, Russia is her neighbor. Crossing the Yalu river to the east, she connects with the Korean peninsula. India, Burma, and Indo-China share the south border with two small Himalayan countries, Bhutan and Nepal. To the east, she faces the Pacific Ocean with about two thousand miles coast line. Only on the North China plains of Hopei, Honan, Shantung, and a part of Anhwei, one can travel without seeing

rolling hills. All south of Yangtze is either hilly or mountainous country penetrated by narrow river valleys. The vast West is covered with great deserts and mountains. The Southwest is a plateau. The famous Himalayas are between Tibet and India. Four main rivers, Amur, Yellow, Yangtze and Pearl, flow from the west to the Pacific.

At the time of World War II China was divided into twenty-eight provinces and two territories. Since World War II, the three provinces of Manchuria have been reorganized into nine. Taiwan was returned to China by Japan. Thirty-five provinces are under the central government of China. But the territory of Outer Mongolia has become independent and, as a matter of fact, is under the power of Russia. Tibet under British influence has been trying to establish a nominal kingdom. When the Red Army invaded Tibet, the rulers of both politics and religion had to evacuate to India. Except Taiwan and a few small islands which are in the hands of the Chinese Nationalists, China is under the regime of the Communists.

Resources. Since the land of China spreads so far from south to north, the climate of China varies greatly with severe winters in the North, semi-tropical weather in the South, dust storms in the Northwest, and foggy winters in Chungking. Due to the geographical and climatic differences, the farmers, who are the majority of the Chinese, raise

different crops. Wheat is the main crop of the North China plains. And the name "Rice Bowl" is given to the Yangtze valleys. In some of the southern provinces, two or three crops a year are raised. Vegetables and fruits grow in great quantity and variety in many provinces. Fishing is the main means of livelihood of the people along the sea shore, while cattle-raising is the daily life of the people in the vast West. The sugar production of Taiwan takes the second place in the world. In mineral resources, probably no other country in the world can compare with China. Coal areas alone are estimated at two hundred thousand square miles. The rich iron ores alongside of the coal make a good combination for modern industry. The gold and oil of the western China are the great undeveloped treasures. Furthermore, China is first in deposits of the precious wolfram which often is called "Black gold." Antimony, aluminum, tin, lead, and salt are found in large amounts. The industry of China, which is slowly developing, is centered in Manchuria and the larger cities. There are some railways running across the country. One can take the train from the border of Indo-China to Siberia, and from the Pacific coast to as far west as Lanchow. Though the highways are poorly constructed, yet they reach almost any place in China. Recent reports of the Communists' government indicate that they have accomplished a great deal in construction of railways, highways, buildings and factories. Above all, the man-power of China is valuable and a

potential.

II. THE PEOPLE

Races and languages. The Chinese are called the Yellow or Mongoloid race. But in themselves there are five major races, divided by their languages, religions, custom, and location, as Chinese, Mongols, Manchus, Tibetans, and Turks. Some small tribes are found in the mountains of the southwestern and southern provinces. The majority, about ninety per cent, are Chinese. Through the centuries, because of the higher culture of the Chinese, many of the other racial groups have been absorbed by them. The Manchus have lost entirely any distinction of custom and language. Most of the Tibetans are in Tibet; and the Mongols in Mongolia. Although they have their own languages, yet Chinese is used among them. The Turks are Mohammedans who occupy the western provinces and live a nomadic life, with an Arabic language. As the others, they use the Chinese language as a commercial and official language.

In China the spoken language differs greatly from the written one in grammar, pronunciation, vocabulary, and idioms. Although most of the people read and write the same, yet they speak different dialects and cannot converse. The major language is Mandarin, or Kuo-Yu which is widely used and now being taught as the national language. The Pekinese dialect is considered to be the most melodious and cultured

type, and became the Mandarin standard. Within the Mandarin, at least three groups, northern, southern, and western, with a hundred variations are found.¹ "From the lower Yantze valley below Nanking along the coast to a point as far as Canton, there are many dialects differing so radically from Mandarin that they may be called different languages."² Because of the language difficulties, the missionaries are hindered in making their work more effective.

Population. The Chinese have claimed that they had a population of four hundred fifty millions. But no reliable census has ever been taken. A great increase was estimated by the Red China government who recently announced that the population was near to six hundred million. In Time magazine of April 8, 1955, on the map of "Red China," the figure given was four hundred seventy five million. The population is dense along the coast with 1,140.8 people per square mile in Kiangsu and 5.4 people per square mile in Tibet.³ In Life of May 2, 1955, the population of China appeared on a map as five hundred eighty two million six hundred thousand.⁴ One

¹Gerald F. Winfield, China: The Land and the People (New York: William Sloane Associates, Inc., 1948), p. 28.

²Ibid., pp. 28-29.

³R. M. Chapin, Jr., cartographer, "Red China," Time, 65:36, April 8, 1955.

⁴Howard Sochurek and Lisa Larsen, photographers, "Friends of the West Speak Up," Life, 38:30, May 2, 1955.

fourth of the people of the world live in the land of China. Besides the people on the mainland of China, there are about eleven million Chinese on the island of Formosa, including seven million natives and three million refugees and soldiers from the mainland. According to the Commission on Overseas Affairs of the Chinese Nationalist Government, the overseas Chinese have increased from 8,700,804 to 13,472,311 during the ten-year period since 1946. "Of the latest census of 13,472,311 overseas Chinese residing in foreign countries, 13,124,716 are scattered in Asia, 238,363 in America, 66,363 in the Oceania, 31,320 in Africa, and 11,549 in Europe."⁵ The multitude of Chinese is really a great challenge to the cause of Christianity, because most of them are not only non-Christians, but have never even heard the Gospel.

Antiquity and achievements. "The earliest written records of China date from 1200 B. C. but archaeological discoveries show that the culture from which China has grown had begun to develop on the dusty plains of North China, along the Yellow River, long before that date."⁶ "Its true historical period is conceded by Western scholars to date from 2000 or 2200 B. C.--in other words, 1,500 years before the founding of Rome, 700 years before the Exodus, 300 years

⁵"Overseas Chinese, Number 13,472,311," The Asian Students, 3:22, February 8, 1955.

⁶Winfield, op. cit., p. 27.

before the call of Abraham."⁷ It is no wonder that the Chinese often boast of their ancient culture. China has been called the Middle Kingdom, the Flowery Kingdom, the Celestial Empire, and the land of Simim (Isa. 49:12) and is the oldest of existing nations. About six centuries before Christ, many philosophers as Laotze, Confucious, and others appeared and wrote many classics. Silk and porcelain were produced in China long before other lands produced them. The compass, gun-powder, block-printing, movable-type, and paper were first used by the Chinese. Chinese lacquerware, embroidery and carving are unique, beautiful and precious. As the Chinese praise and adore their glorious past, a spirit of intense conservatism has been created in every heart and effectively blocked the way to all advancement. But the contemporary generation is rather aggressive, materialistic, and even atheistic, due to the influence of the modern West. But the religions of China deeply influence the mind of the people.

III. RELIGIONS

Confucianism, Taoism, and Buddhism are the three chief religions of China. However, Mohammedan communities control the whole vast West, and are also found in the larger cities.

⁷Robert Hall Glover, The Progress of World-Wide Missions (revised edition; New York: Harper & Brothers Publishers, 1953), p. 131.

Among the tribes in the mountains of South China, animism exists. Except that the Mohammedans preserve their religion rather strictly and the tribes do not know anything better than spirit-worship, the multitude of Chinese, as a rule, profess all three religions and practice one or the other as occasion prompts them to do so.

Confucianism. This religion is derived from the teaching of the great Chinese philosopher, Confucius. But, as a matter of fact, it is not so much a religion as a system of political and social ethics. He professed to be agnostic concerning the next life and the world of gods. On the other hand, he not only mentioned the Supreme Ruler under the term "Heaven," but also encouraged the people to fear and honor "Heaven" by way of offering sacrifices. He endeavored to develop the best relationships between man and man, state and state in all their complicated affairs. In his teaching the "Five Relations" were considered the essential relations of human life: father and son, ruler and subject, husband and wife, elder brother and younger brother, and friend and friend.⁸ Loyalty, filial piety, and faithfulness were consequently emphasized as the highest goal of life. But unfortunately ancestral worship came out of it and remained in the heart and soul of the Chinese. Many temples were built in

⁸Edmund Davison Sicer, The Religion of Mankind (third edition revised; New York: Abingdon-Cokesbury Press, 1951), p. 167.

his honor, but there were no images in them. On the birthday of Confucius, there is a special service of worship. Special ancient music and dances are performed with the burning of incense and making of sacrifice to his name. This ritual added a great deal of religious atmosphere. But the people came to worship without any desire to receive anything materially or spiritually. The attitude of the people who came to worship was simply one of respect to the great sage just as Americans bring flowers to the monuments of Washington, Jefferson, Lincoln and others. Lacking the true conception of the nature of sin and of its demoralizing effects upon man, without any assurance of the salvation of souls, Confucius' principles of ethical living could not satisfy the empty souls of the Chinese. The opportunity is great among them for the work of Christianity.

Taoism. From Laotze's philosophy the Taoism was born. Laotze was a contemporary of Confucius, but about fifty years older than he. Tao Te Ching is the classic which he wrote, that became the sacred book of Taoism. He stressed the ascetic life as bringing to the individual a "spirit of inanition" and his etherealization into immortality.⁹ Without a definite conception of God, Laotze did not want to establish a religion. In 34 A. D. Chang Taoling was born. It is said that he obtained the elixer of immortality. The

⁹Ibid., pp. 170-171.

formal religion of Taoism then was organized. He became the "Pope" of Taoism. The religion degenerated into all kinds of grotesque superstitions and brought the Chinese into bondage to innumerable demons and evil spirits. Taoism is a pessimistic religion which causes the Chinese to live in fear. Having evacuated from Red China to Formosa, the sixty-third generation "Pope" is living by selling charms and holding religious services. The Chinese are much better educated now and very few of them would believe in superstitions such as those of Taoism today. Though some scholars are digging the philosophy of Laotze from Tao Te Ching, yet Taoism, as a religion, is dying out. But it may be a long time before it becomes entirely extinct.

Buddhism. This is an imported religion from India. In China, Buddhism exists mainly in its Mahayana form. But in Tibet and some parts of Mongolia, it became Lamaism. They teach the people that the world is a "Sea of bitterness," and no one can find peace or satisfaction in it. The doctrine of transmigration is that the soul remains in this world, life after life, with sorrow and trouble, until it reaches the realm of Nirvana, the Western Paradise, or the heaven of bliss, by good works and earnest devotion to Buddha. Dreadful hells are also taught to warn believers to do good. The life of a Buddhist is pessimistic and one of struggling to reach the high goal of Nirvana. It has gained general recog-

nition and a multitude of followers in China. In recent years it has lost its theistic and redemptive character and sunken back into the superstitious fears of Taoism.

It has been said the several religions of China answer to moods in the Chinese soul. Confucianism makes plain their duty; Taoism ministers to their superstitious fears; and Buddhism opens up the spiritual world and gives them the promise of future blessedness.¹⁰

These religions have not satisfied the Chinese. They are longing for something optimistic, hopeful, vital, and real, which is what Christianity offers.

Mohammedanism and others. Mohammedans are scattered throughout many parts of China, mainly in the western provinces. Their number is about five to ten millions. They are more zealous in their religious practices than other Chinese. They firmly keep their law of not eating pork and not intermarrying with other than Mohammedans. The pilgrimage to Mecca is their spiritual high light. Conversion of a Mohammedan to Christianity meets a stronger resistance than the conversion of others. Judaism is also found in China. The spirit-worship tribes in the South are the most pitiable sects in China. Christianity is a growing religion in China. In later chapters its growth will be discussed. The number of Christians in China is small indeed in comparison with the population of one fourth of the people of the world.

Archie C. Crouch in his book, Rising Through the Dust,

¹⁰Ibid., pp. 173-174.

quotes a statement made by John Hay almost sixty years ago, "the world's peace rests with China, and whoever understands China . . . holds the key to world politics during the next five centuries."¹¹ If it is a fact in politics, how much more important China is to the work of the Kingdom of God. Many missionaries admit that Christianity's failure at some point resulted in the Communist occupation. Christianity did not entirely fail, but this result truly is a great rebuke to some of the missionaries and native workers who failed to do their best to preach and teach the Gospel and others who substituted the sociology and economics for the Gospel. The responsibility of the Christian church today is ever greater to the Chinese. A study of Christian education in China will help the Christians, especially missionaries and native workers, to realize the need to further the work in a more effective way for the glory of God.

¹¹ Archie R. Grouch, Rising Through the Dust (New York: Friendship Press, 1948), p. vii.

CHAPTER III

THE BEGINNINGS OF CHRISTIAN EDUCATION IN CHINA TO 1807

The relationship between Christian education and Christianity is intimate and inseparable. Therefore, the beginnings of Christian education in China coincide with the beginnings of Christianity in China which were very early. Records in the breviary of the Malabar church and the Syrian canon indicate that St. Thomas preached the Gospel to the Chinese.¹ And the Christian apologist, Arnobius, in 300 A.D. wrote about the Christian deeds done in India and among the Seres or Chinese.² But the first generally accepted date concerning the beginnings of Christianity in China is connected with the work of the Nestorians.

I. THE NESTORIANS

During the Tang dynasty. Because the eggs of the silkworm were brought to Constantinople from China by the Nestorian monks as early as the year 551 A. D., William N. Brewster said, "it is safe to place the introduction of Christianity into China as early as the close of the fifth

¹Marshall Broomhall, editor, The Chinese Empire (Philadelphia: China Inland Mission, 1907), p. 5.

²Ibid.

century."³ In 1623 or 1625, a monument was found at Sian, Shensi, bearing the name "the monument of the 'Illustrious' religion." It was erected in 781 A. D., during the Tang dynasty (618-907). Emperor Tai-Tsung, who extended the territory of China from the Yellow Sea to the frontiers of Persia, regarded the Nestorians with favor. And in his day many temples and monasteries were built, and a large number of people became identified with them. In 845 A. D., the Emperor Wu-Tsung who was an ardent Taoist greatly persecuted the Nestorians. In the later years of Tang dynasty they also suffered persecutions of Zoroastrianism and Islam. The number of Nestorians gradually declined until after four hundred years, nothing was known of Nestorianism in China proper.

Under the Great Khans. Not until the Mongol dynasty, in the thirteenth century, when Jenghiz Khan and his successor Ogadai conquered the land from Korea, across Russia to Hungary, including all China, central Asia, Persia, Mesopotamia, and parts of Europe as far west as Poland, did the Chinese have contact with Christians again.⁴ Jenghiz Khan took a Kerait princess, who was a Nestorian, as the wife of his son. His three grandsons, whom she bore, became the

³William N. Brewster, The Evolution of New China (Cincinnati: Jennings and Graham, 1907), p. 168.

⁴Kenneth Scott Latourette, A History of Christian Mission in China (New York: The MacMillan Company, 1929), p. 61.

three great Mongol rulers.⁵ Furthermore, the Mongolian alphabets were derived from the Syriac Language of the Nestorians.⁶ Nestorian faith revived in China for a short period, but Roman Catholic missions superseded them.

Their works. On the Nestorian monument at Siam, Shensi, a summary of the doctrine and practices of the Nestorian monks is found. Latourette pointed out that a great number of sacred books were translated, but it is uncertain whether these included the New Testament.⁷ Evidently books and literature were used for the purpose of religious education. Many other records of Nestorianism have come to light. A hymn book to the Holy Trinity was discovered in the grotoes of Tun-huang in Northwest China, with a number of Nestorian books and tracts.⁸ Many monasteries were built for the purpose of training leaders. Brewster exaggerated the influence of the Nestorians when he claimed that "the golden age of China is not to be put down as we have been accustomed to hear it, to the influence of pagan religions alone. It was produced by those systems, strongly

⁵Marshall Broomhall, The Bible in China (Philadelphia: The China Inland Mission, 1934), p. 25.

⁶Latourette, op. cit., p. 63.

⁷Ibid., p. 56.

⁸Ibid., p. 53.

reinforced by Christianity."⁹ The facts are that the Nestorians did not influence the Chinese to the degree that they entered into the Christian experience. The Nestorians had very close association intellectually with the Buddhist leaders, but "to the average Chinese, Nestorianism may have appeared to be another of the Buddhist sects that were so flourishing under T'ang."¹⁰ The Nestorians, in other words, in trying to clothe their faith in dress familiar to the Chinese, may have sacrificed in part its distinctiveness and defeated their own aim."¹¹

The compromise which the Nestorians made with the Buddhist in their customs and idioms was not the only reason for the failure of Nestorianism. Another of them was the persecution by the emperors who favored the other religions. Also the rise of Mohammedanism bore very heavily upon them. Another reason was that the Nestorians kept the scriptures from the common people. Though certain parts of the Bible had been translated, yet these were only in the hands of the priesthood and the favored few. "An esoteric Christianity is a dying Christianity."¹² In the second place, they emphasized the ritualism, and formalities of worship to the exclu-

⁹Brewster, op. cit., p. 172.

¹⁰Latourette, op. cit., p. 59.

¹¹Ibid.

¹²Brewster, op. cit., p. 173.

sion of the work of the Holy Spirit. They had a defective Christology, and ignored the dynamics of the Christ-life which bears witness of the new life in Christ. About one hundred years later, no one could find one Nestorian in China. There has been a saying that the Nestorians "had been absorbed either into the pagan community or into the Moslem and Jewish bodies."¹³

II. THE ROMANISTS

Early efforts. During the Mongol dynasty, Pope Innocent IV sent many friars to central Asia in order to gain information concerning the great, powerful Khans. But none of them reached China. In 1260, two Italian Polo brothers went to the court of Khubilai as merchants. In 1269, they came back with letters from Khubilai to the Pope, asking that a hundred teachers of science and religion be sent to instruct the Chinese.¹⁴ In response to these letters some of the Dominicans tried to get over to the land of China but they were frightened by a war and left the Polos to go on alone. The son of Nicolo Polo, Marco Polo, served in the Khubilai's court for a number of years.

¹³Latourette, op. cit., p. 75.

¹⁴Ibid., p. 67.

The first Roman Catholic missionary to work in China was John of Monte Corvino, an Italian Franciscan. He arrived there after the death of Khubilai, and presented the Pope's letter to the new emperor.¹⁵ In spite of the opposition of the Nestorians, he won the favor of the court. Besides building churches and orphan asylums, and baptizing converts, he devoted himself to teaching Greek and Latin. Psalters, hymnals and the New Testament were translated into the native language. But as his work was almost wholly confined to the Tartars or Mongols, those books were probably in the Tartar language. The death of John and the end of the Mongol dynasty brought the death of the Roman church in China during the first part of the Ming dynasty, through the persecutions of the new emperor and for the lack of a capable leader to take John's place. One of the most important reasons for the disappearance of the church may be that John, like the Nestorians, had compromised with the native religions. Even though he had been courageous, yet his efforts were not powerful enough to leave an abiding influence upon the Chinese. Latourette has given a rather dependable conclusion: "As far as we know, the Chinese and their culture would today be no different had no Nestorians ever existed and had John of Monte Carvino and his confreres never undertaken the long and arduous trip from Europe."¹⁶

¹⁵Ibid., p. 69.

¹⁶Ibid., p. 76.

The Jesuits and others. In the sixteenth century, the Portuguese were allowed to build a city, Macao, in the south of China. Since the Portuguese were dominated by the Roman Catholic church, Roman Catholic missionaries followed them into the territory of China. The outstanding Jesuit missionary Francis Xavier tried to get into China through India and Japan, but only reached the island of Shang-Ch'uan.¹⁷ His death, however, proved to be a great challenge to other missionaries for further efforts.

Matteo Ricci was the distinguished Jesuit monk of that time. He came to Macao in 1580, travelling through the country from the South to the North and finally arriving at Peking, the capital. Besides the Portuguese, the Spaniards in 1630 reached Fukien by way of Formosa from the Philippines. The Jesuits were famous for their knowledge of science, which helped Ricci to win many friends in educated circles. Especially their knowledge of astronomy attracted the attention of the emperor. Hau Kang-Chi, a high officer, became an earnest Christian through the efforts of the Jesuits. Many people were baptized and many churches were built. Ricci's death did not hinder the progress of the Roman church. But the coming of the Manchus, with accompanying numerous rebellions, brought suffering to the Christians. The Jesuits succeeded in getting into the court of the Manchus. In the

¹⁷Ibid., pp. 86-88.

reign of Kang Hsi one of them by the name of Verbiest gained a high position as the Emperor's tutor and did an impressive work for the Emperor in the casting of cannons. During the years that Verbiest remained at court, he received a great deal of special favor which helped him to protect the work of his order. But from Europe there came great criticism that a man who devoted his life to God was unsuitable as a maker of munitions. "Casting cannon for the Emperor which at the time appeared so advantageous for the Society of Jesus, may have led to the downfall of the Jesuit dream of conquering the Chinese empire for the Roman Catholic Church."¹⁸

After the death of Kang Hsi, the Roman Church came into growing disfavor. And in the early eighteenth century violent persecutions broke out and continued, one here and another there, throughout the country. In spite of these hardships, the work of the Roman Church continued in the land of China.

The methods and results. When the Jesuits came to China, they first used their talents introducing clocks, maps, and other results of Western science to win the people. They took pains to learn the language and Chinese etiquette. Thirty-five years after Ricci arrived in Peking, these Jesuit scholars had published no fewer than three hundred and forty

¹⁸Eloise Talcott Hibbert, Jesuit Adventure in China (New York: E. P. Dutton and Company, 1941), p. 113.

treatises, mostly on natural philosophy and mathematics. Among the religious treatises, some were on theology and others on the teachings of the church.

When they presented their Christian message they emphasized its similarities to the existing beliefs of the educated classes, pointing out the passage in the classical books which seemed to teach of God, and conformed as far as possible to Chinese religious conventions. They endeavored, in other words, to come as those who would fulfill and not destroy the best of the nation's heritage. They hoped by so doing to make contacts with the dominant class, to obtain its respect, and by winning the nation's leaders to gain access to the masses.¹⁹

Because the number of priests were few, they could only instruct certain privileged classes and perform the rituals. The degree of instruction given to the masses of the Chinese was trifling. Some of the Chinese women, who had dedicated themselves to a life of celibacy in the service of the Church, were sharing the burden of teaching the catechism to the people.²⁰ The catechism contained the doctrines and practices of the Church such as: "the character of God, the Trinity, the incarnation, the life, death, and resurrection of Jesus, the Ten Commandments, the place of the sacraments, especially of penance and the eucharist, the function of the Church, and the use of symbolism."²¹

¹⁹Latourette, op. cit., pp. 185-186.

²⁰Ibid., pp. 186-187.

²¹Ibid., p. 187.

Baptism was the main thing which they stressed as the key to salvation.

They provided religious education for children by establishing schools in which the catechism was taught. The boys were instructed not only in religion, but in studying and writing of some of the Chinese classics. The daughter of Hsu Kang-Chi contributed much in the building of orphanages, hospitals and schools for handicapped children.²² In addition, she even devised a method of teaching by having professional story-tellers to relate the Gospel narratives, thus reaching more people.²³

To the non-Christians, the missionaries provided literature such as pamphlets, books, prayers, and hymns. "No complete translation of the Bible seems ever to have been published and it is not certain that one was made, but there were versions of parts of the scriptures, especially the Gospels, both in print and manuscript, and in Manchu as well as Chinese."²⁴ The Word of God was hidden from the common people.

In the year of 1605, realizing the importance of native workers, they initiated the training of a native

²²S. Wells Williams, The Middle Kingdom (Vol. 2. New York: John Wiley and Sons, Publishers, 1876), p. 304.

²³Latourette, op. cit., p. 95.

²⁴Ibid., p. 189.

clergy in a college at Macao.²⁵ But until the first decade of the nineteenth century, there was not a school in the land of China for the training of Chinese for holy orders. The Chinese priests were trained abroad in India, Siam, or the Philippines. In 1656 the first Chinese priest was ordained. His name was Lo Wen-Tsao, or George Lopez. He was educated in Manila.²⁶ The training of a native priest extends over a long period of time; therefore, they recruited students for the priesthood from the children of the church. During the years of persecution, they even ordained older men without thorough training, permitting them to use the Chinese language in the liturgy.²⁷

Many difficulties arose due to contradictions between the Emperor and the Pope. The Emperor would not permit the foreigners to teach their Chinese followers to accept the new allegiance to the Pope. "In the interests of internal unity, never too secure, the Emperor must be clearly recognized as supreme."²⁸ Also, different opinions on the customs of the Chinese, as ancestor worship, provoked opposition. Much more "difficulty was encountered in preventing Christians

²⁵ Ibid., p. 96.

²⁶ Ibid., p. 123.

²⁷ Ibid., pp. 190-191.

²⁸ Ibid., p. 144.

from marrying outside the church and from betrothing their children to non-Christians."²⁹ Thus, Roman Catholicism was hindered in its progress in China.

Facing these problems, Ricci compromised in many ways. He permitted ancestral worship and encouraged the worship of images. The terms for the Chinese idols were applied to the Roman Catholic images. The second commandment was omitted from the Decalogue, and another one was substituted for it by dividing one of the others.³⁰ They thought that by this method of compromising with Chinese culture Christianity would cease to seem exotic and antagonistic to the basic social and political institutions of China. But, like the Nestorians, they lost the vital distinctions of Christianity. There was left no force or power adequate to the transformation of the structure of Chinese life and thought. "The new faith had wrought no important modification in the ethical standards and religious ideas of the nation, and social and political institutions, except among the small body of Christians, were unaltered."³¹

According to Latourette, in the year of 1722, the Roman Catholic Church had one hundred and thirty-one churches in fifteen different provinces. And in 1724, they reported

²⁹Ibid., p. 194.

³⁰Brewster, op. cit., p. 181.

³¹Latourette, op. cit., pp. 195-196.

that there were more than three hundred churches and about 300,000 Christians.³² The accuracy of these figures is doubtful. They emphasized infant baptism and unnumbered children were baptized as they were dying and thus assured of heaven.³³ This often was done by women who sprinkled the holy water which they got from the priest on the dying infant. Including these children, the number of Roman Christians would be larger even than the figure given. By the closing years of the eighteenth century, however, the Roman Catholic Church was losing ground, and almost fading from the land of China.

³²Ibid., p. 158.

³³Ibid., p. 193.

CHAPTER IV

CHRISTIAN EDUCATION IN CHINA FROM 1807 THROUGH THE NINETEENTH CENTURY TO 1900

I. THE FOUNDING OF PROTESTANT MISSIONS

In 1805 the London Missionary Society, realizing the importance of evangelizing the Chinese people, tried to reach the Chinese emigrants in Southeast Asia which was under European control, for the land of China was closed to foreigners. The Ching dynasty permitted only a certain small number of foreign merchants to stay at the seaports. In spite of the Ching's objection, however, a few Roman Catholic priests were in China's inland. The Protestant missionaries restricted their work to outside of China proper. Before the London Missionary Society sent anyone to China, at Serampore a missionary by the name of Marshman endeavored to translate the Bible into Chinese through the help of an Armenian who was born in Macao.¹ Without an expert Chinese scholar to assist him, the translation proved to be crude.

Robert Morrison. The first Protestant missionary to reach China was Robert Morrison of the London Missionary Society. He offered himself to the Society in the year

¹Ibid., pp. 210-211.

1804.² His definite decision to be a missionary to China led him to begin the acquisition of the Chinese language through a manuscript in the British museum with the help of a Chinese merchant. Having failed to get passage from the English East India Company to the East, he went to the United States and thence to the Orient. In September, 1807, he arrived in Canton. This marked a new age of Christianity in China. To make his stay more secure, he became a translator of the East India Company which refused his passage. He never ceased his study of the Chinese language. By the help of some Roman Catholic Chinese, his Chinese improved rapidly. The coming of Milne and the printer Medhurst added strength to the work. In 1819, with the help of some Roman Catholic translations of the scriptures, Morrison with Milne completed the translation of the whole Bible. Comparing Morrison's translation with Marshman's, "the advantage may be generally with Morrison, who as a resident in China could command native scholarship of a higher order."³ He also wrote pamphlets and translated the short catechism of the church of Scotland. Moreover, he prepared a Chinese-English dictionary and a grammar of the Chinese language. These last two have been a great help to new missionaries in the mastery of the language. The British and Foreign Bible

²Ibid., p. 211.

³Broomhall, The Bible in China, op. cit., p. 59.

Society backed his work of translation by supporting him in the publishing of the scriptures in Chinese. Their aim was to provide every Chinese a chance to read the Word of God. This was a great challenge to the Roman Catholics. In distributing the scriptures and other literature, they met violent persecutions, for the Chinese were not allowed to buy or receive the books of the foreigners. In spite of all these difficulties, Morrison baptized the first convert in 1814. And after the twenty-five years of labor, only ten Chinese were baptized. Among them, Liang A-fah, a printer, became a great assistant to Morrison. Liang A-fah was ordained as the first Chinese Protestant evangelist.⁴

Since the work among the Chinese was done mostly in Southeast Asia, Malacca was the center of the Protestant work. For the double purpose of acquainting the English with Chinese culture and of putting the Chinese and other Oriental people who used the Chinese language in touch with Western culture, Morrison established the Anglo-Chinese College at Malacca.⁵ Occidental science was taught in this school along with Christian worship.

Leaving the mission at Canton in the hands of Liang A-fah, Morrison returned to England in 1824. He was honorably received by the people in that Christian land and was

⁴Latourette, op. cit., p. 214.

⁵Ibid.

presented to his majesty George IV.⁶ While yet in his middle life at the age of fifty-two, he died on August 1, 1834, and was buried at Macao. Though he did not see many converts, churches, or schools in China, yet he was one to whom Protestant missionaries and Chinese Christians look back with pride. His labor and influence in the furtherance of the Kingdom by no means ceased with his death.

As a memorial his friends raised a great sum of money and organized the Morrison Education Society.

The main objects of the Morrison Education Society were compendiously set forth in the Address read at the first meeting, in October, 1836, as being "the establishment and improvement of schools, in which Chinese youth shall be taught to read and write the English language in connexion with their own, by which means shall be brought within their reach all the instruction requisite for their becoming wise, industrious, sober, and virtuous members of society, fitted in their respective stations of life to discharge well the duties which they owe to themselves, their kindred, their country, and their God."⁷

The Society began to support schools in which English, Occidental science, and Bible were taught. They also sent Chinese students abroad for study. The Anglo-Chinese College at Malacca was the center of their educational program. In the first fifteen years, forty students completed its course, and among them fifteen were baptized. After the British took over Hongkong, the school moved there in 1842. Besides the

⁶Williams, op. cit., p. 329.

⁷Ibid., p. 355.

college, a press was established. From this press much Protestant literature was issued, including pamphlets, scriptures, a monthly in Chinese, and a quarterly in English.

During the time of Morrison, to distribute literature and scripture was the chief method, and most of the work was done in Southeast Asia, outside of China. The coming of the Protestant missionaries stimulated an evangelical awakening, Bible then becoming accessible to the common people. Hospitals and schools were founded as instruments for the introduction and teaching of Christianity. Dictionaries and grammars opened the way for later missionaries to study the native language. The death of Morrison marked the beginning of Protestant educational missionary work in China.

Other pioneers. Following the steps of Morrison, the American Bible Society began its work of distributing the scriptures in 1822. In 1830, two American missionaries, David Abeel and Elijah C. Bridgman arrived in Canton. Abeel established a mission at Amoy, while Bridgman settled down in Canton and began literary work among the children. With Morrison they organized the Christian Union at Canton. A library was opened by the Union, and some Chinese scripture lessons were published also. But this work did not continue long.⁸

⁸Latourette, op. cit., p. 221.

From 1832 on, realizing that China is a field of harvest, many missionaries sailed to China. The first medical missionary to China, Dr. Peter Parker, arrived in 1834. In the same year, a Prussian missionary came from the Netherlands Missionary Society, by way of India, Malay, Bangkok, to the Northern part of China, Tientsin. His work followed the same pattern of distributing Christian literature. Then the Protestant Episcopal mission came in 1835. The British and Foreign Bible Society and the Baptists entered Macao in 1836, the Presbyterians in 1837, and many others followed. By 1838 Dr. Parker had opened hospitals at Canton and Macao. From 1807 to 1842, fifty-seven workers had either entered China or sought to advance the Kingdom of God among the Chinese. Some of them died and some retired so that in 1842 there were only thirty-two left.⁹ According to Williams, from 1807 to 1847, among the sixty-six male missionaries, fifty-five were clergymen and thirteen were physicians, printers, and teachers. In addition, thirty-five female missionaries were in China. These missionaries represented fifteen different societies.¹⁰

II. TROUBLED CHINA

The opium and other wars. After its contact with the

⁹Broomhall, The Chinese Empire, op. cit., p. 15.

¹⁰Williams, op. cit., pp. 374-376.

Western world, in China Britain became the chief commercial power. Opium was the merchandise in which the British had the greatest interest. By the year 1834, the opium trade was in every corner of China. Under the poison of opium, the Chinese people gradually fell into a condition of paralysis. The laborers could not work, farmers could not farm, soldiers could not fight, and the officers became covetous. The morality of the Chinese people decayed to a point where the slow progress of the missionary work was not able to stem the tide. Realizing the situation, the Chinese government appointed Commissioner Lin to crush the opium trade. The trade was stopped for a while, but smuggling greatly increased. Finally, the Opium War broke out in 1839. The untrained, poisoned by opium, and mal-organized Chinese army lost the war to the British. The war ended with a treaty which was signed in 1842, followed by a supplementary treaty in 1843. In 1844, America and France, following the example of Britain, made treaties with the Chinese government. Of these treaties at least four affected missionary work.¹¹ First, Hongkong was ceded to Britain; and Canton, Amoy, Foochow, Ninpo, and Shanghai were opened to foreign residence and trade. The missionaries immediately took advantage of the opportunity and entered all these ports. Some of them even went outside of the ports to spread the Gospel. In the

¹¹Latourette, op. cit., p. 229.

second place, extraterritoriality was inaugurated. All the foreigners were protected by their own government. If any foreigner did anything against the Chinese law in China, even murder, he was not punished according to Chinese law, but was sent to his own consulate. The missionaries were safely protected. On the other hand, China was forced to import opium. The simple Chinese mind did not know which foreigner was good or evil. They only knew the foreigners caused the war and sent the opium to the Chinese. The same ships brought the opium which brought the missionaries to them. How could they understand? The anti-foreign movement sprang up in almost every part of China. It was one of the reasons for the Boxer uprising in 1900. The Chinese cannot forget the opium war. Foreigners were permitted to study Chinese with the Chinese. This gave the missionaries more opportunities for access to the natives who helped them to improve their language. Also, missionaries received permission to build hospitals, churches, and schools.

The death of a French priest, killed by an anti-foreign Chinese, caused another war from 1856 to 1860. This time the British and French united their armies to attack many ports of China. The Chinese lost again and signed more treaties. No fewer than nine treaties were signed between China and the European countries and the United States indi-

vidually.¹² The result of this war was the granting of liberty to the foreigner to travel anywhere in China. As a result, missionaries invaded the vast interior of China. Many new ports were opened such as: Chefoo, Tientsin, Ninehuang, Chinkiang, Kiukiang, Hankow, and Tannan, and Tamsui in Formosa. These ports became the centers of the missionary network.

After the Opium War, more missionaries came from many boards such as: American Presbyterian, Protestant Episcopal Church in the United States, the American Baptists, the German Society, English General Baptists, Seven-Day Baptists, American Methodists, English Weslyans, English Presbyterians, Norwegian Mission Society and the China Evangelization Society which sent J. Hudson Taylor who became the founder of the China Inland Mission.

After the London Mission Society moved the Anglo-Chinese College from Malacca to Hongkong, the principle of the College, James Legge, transformed the school into one for the training of Chinese Clergy. He also devoted his work to laying the foundation of an important independent Chinese congregation.¹³ The general mission method did not change.¹⁴ They were continuing the distribution of such literature as

¹²Broomhall, The China Empire, op. cit., p. 19.

¹³Latourette, op. cit., p. 246.

¹⁴Ibid., p. 263.

Pilgrim's Progress, hymns, and scriptures. Churches, schools, and hospitals developed rapidly. In the work of securing an authorized Chinese version of the Bible, all the mission boards co-operated.

The Tai-ping revolution. In this period of Chinese history occurred the Tai-ping revolution. This revolution was not only political but religious. The leader, Hung Hsiu-Chuan, in his early days, received a pamphlet called "Good Words Exhorting the Age," which was published and distributed by the helper of Morrison, Liang A-fah.¹⁵ When he was discouraged, having failed the official examination of scholars, he picked up this pamphlet and read it carefully. Through the inspiration of it, but without further instruction in the Bible, he organized the Society of the Worshipers of Shang Ti, which was the ancient Chinese Supreme Deity. This Society arose out of dissatisfaction with the political situation on the one side and religious on the other. In it there were elements derived from Christianity, but it also contained many distinctive Chinese practices and beliefs. It emphasized baptism, confession and no idolatry, while practicing sacrifices and burning paper prayers to the Deity.¹⁶ The leader never clearly understood the real Christian mes-

¹⁵Ibid., p. 282.

¹⁶Ibid., p. 285.

sage. The Society expanded and transformed into an army which sought to overturn the Manchus. From the very southern part, they marched toward the north until they took Nanking and established their capital there. Because the Tai-ping army condemned opium-smoking, idolatry, observed the Sabbath and published numerous portions of the scripture for circulation, some of the missionaries thought that the time of Christian revival throughout the land of China had arrived. But "it gradually degenerated into a cruel and terrible rebellion which devastated the fairest of China's provinces and slew millions of human lives."¹⁷ When General Gordon, whom the Emperor asked for help, took over Nanking in 1860, their ten-year war was ended.

The Boxer uprising. Because the treaties, as a result of wars, dealt a great deal with the work of missions, it was hard to defend the position that missions were not a section of politics.

The treaties placed not only missionaries but Chinese Christians under the aegis of foreign powers. This gave to converts a certain assurance of protection and stimulated the numerical growth of the church.¹⁸

But many Chinese, seeing the advantage to be obtained from the powerful foreigners, joined the church with feigned con-

¹⁷Broomhall, The Chinese Empire, op. cit., p. 19.

¹⁸Latourette, op. cit., p. 279.

versions. Especially when they were involved in the law they often tried to use the foreign power to remove them from the jurisdiction of their own government. "Of course, in each case the missionary supposed that he was on the side of right, but often he was misled by ex-parte stories."¹⁹

The results of the toleration clauses, then, were far from being always creditable to the name of Christ. . . . this foreign protectorate was a serious blow to the prestige and integrity of the Chinese State. . . . Missionaries, especially Roman Catholic missionaries, in time exercised almost the authority of civil officials over their converts.²⁰

In the mind of the Chinese, the religion of the foreigners was a partner of Western imperialism. They, without a better knowledge of Christianity, thought that to become a Christian was to become a foreigner. "Foreign devils" was the name for the Westerners. And the Chinese Christians were called "secondary devils," "foreigners, running dogs, or slaves," or "parasites of the foreigners." Moreover, they believed that the Chinese Christians were traitors to their country and its culture. Some Chinese said, "We belong to the great Manchu dynasty and never shall we become foreigners!" "You with your doctrines to steal our minds and your opium to poison our bodies!"²¹

¹⁹Edward Alsworth Ross, The Changing Chinese (New York: The Century Company, 1911), p. 252.

²⁰Latourette, op. cit., p. 280.

²¹John Ross, Mission Methods in Manchuria (New York: Fleming H. Revell Company, 1903), pp. 59-60.

In the year 1895, China lost the Sino-Japanese war. As a rule, unequal treaties were made. Formosa passed into the possession of Japan. Korea under Japanese control was conquered later; and all of southern Manchuria fell under the control of Japan. In these years other countries as: Russia, Britain, Germany, France, Belgium, and America obtained railway construction contracts all over China. "These many foreign aggressions naturally gave birth to unrest. Some Chinese wished to hit the foreigner where he was found, and if possible drive him from China."²² By the end of the year 1899, a great persecution of foreigners arose led by the society of I Ho Chian--"Righteous Harmony Fists," the Boxers. Backed by the Empress Dowager and many high officials, in spite of the will of the Emperor and the advice of Jung Lu, an old friend of the Empress, the Boxers slew the foreigners, Chinese Christians, and even the German Ambassador. The mottoes of the Boxers were "Protect the country, destroy the foreigners! Establish the country, destroy the foreigners! Protect the Ching (dynasty), destroy the foreigners!" The Boxer uprising was not primarily anti-Christian; it was anti-foreign. But missionaries and Chinese Christians by the thousands suffered most. The martyrdom of the missionaries has been told often, but the death of numerous Chinese Christians is almost forgotten.

²²Lateurette, op. cit., p. 490.

III. METHODS AND RESULTS

New Missions. In more recent years missionaries arrived in China from new societies such as: The Missionary Alliance, Norwegian, Swedish, United Brethren in Christ, Young Men's Christian Association, Young Women's Christian Association, and Young People's Society of Christian Endeavor. It has been a problem to determine just how many Protestant missionaries went to China during these periods. Latourette states that in the year 1889, there were 1,296 missionaries in China from forty-one societies.²³ More than half of the missionary force were women. The Chinese Christians in San Francisco, realizing the need of their homeland, organized the China Congregational Society for the purpose of spreading the Gospel among their fellow countrymen in Kwangtung, from where the majority of Chinese Americans came. They raised eighteen thousand silver dollars a year and established five mission stations.²⁴ Among all the missionary societies, the China Inland Mission, which J. Hudson Taylor organized, was most powerful. This missionary organization has been undenominational and conservative till today. Missionaries of the China Inland Mission represented all the Christian countries. Though they have never had a guaranteed

²³Ibid., p. 405.

²⁴Ibid., p. 397.

salary, yet they had no personal solicitation for funds. Missionaries were to conform as nearly as possible to the social and living conditions of the Chinese. Their main purpose has not been to win converts or to build up and educate a Christian community, but to diffuse as quickly as possible a knowledge of the Gospel throughout China proper.²⁵ J. Hudson Taylor learned to depend upon God completely. His mission never fell into debt, even during the time of the American Civil War which cut off a great amount of support. Jehovah Jireh--the Lord will provide, Ebenezer--hitherto hath the Lord helped us, were his watchwords and his comfort. For his simple faith, utter sincerity, and completely unselfish devotion, God used him in a miraculous way.

At the time of his death (1905) the China Inland Mission counted on its rolls eight hundred and twenty-eight missionaries. Protestant missionaries of various societies were living in each of the Eighteen Provinces and in Mongolia and Manchuria, and in several provinces the initial pioneering had been done by members of the organization which he had called into existence.²⁶

The slaughter by the Boxers caused the martyrdom of many missionaries and Chinese Christians, but brought in many more new missionaries who were challenged by the sacrifices of the martyrs. And mission work spread even more rapidly. The knife of the devil surely could not prevent the progress of the Kingdom of God.

²⁵Ibid., pp. 385-386.

²⁶Ibid., p. 384.

The Roman Catholics as a hindrance. In this period the Roman Catholics expanded some, not as rapidly as the Protestants, but their methods were kept practically the same as before. Baptism, worship and sacraments were stressed more than personal salvation. They established some schools, did medical work, but giving alms to the poor drew many to the Catholic Church. Almost all the schools were limited to training for the priesthood, women who were pledged to virginity, and some catechists. Before 1899, three Catholic societies of men and nine of women were formed in China. But their doctrines in the eyes of Protestants were corrupted. Their methods were not evangelical. The Protestant missions put emphasis on individual conversion and an active desire to help others to receive salvation. The distinctive work of Protestantism was the distribution of literature and scripture which the Roman Catholics were not allowed to read. As a rule, the converts to Roman Catholicism had to do what the priest told them to do and received the message second hand rather than from the scriptures themselves.

In these years, in addition to the persecution of the anti-foreign societies, Protestant missions had to face the stumbling block of Roman Catholicism. Although priests of the Roman Catholic Church granted permission to their believers to read all Confucian, Buddhist, or Taoist reli-

gious books, they considered Protestant literature as heresy.²⁷ To reach a Roman Catholic Chinese was much more difficult than to reach other Chinese.

To the Protestants, it was as if the Catholics had never come to China. Protestants nearly always thought of themselves as the sole representatives of the Gospel and spoke of "opening" cities and provinces to the Christian message even when Catholics had been there before them.²⁸

From this point on this study followed closely the work of Protestantism in China.

Literature and scriptures. As it has been mentioned before, the distribution of literature and scripture was the most prevalent method of spreading the Gospel by missionaries. Many religious tracts and Bible Societies were established in Honkow, Shanghai, Kuikiang, Fukien and North China. These societies sold their literature to the missionaries usually at less than cost and, as a rule, had a few distribution agents of their own. According to the report of the Shanghai Conference in 1877, they published forty-three books or pamphlets of commentaries and notes, five hundred and twenty-one of theology and narrative, twenty-nine of sacred biography, eighty-two catechisms, fifty-four prayer books and rituals, sixty-three hymn books, seven periodicals, and one hundred and one sheet tracts.

²⁷John Ross, op. cit., p. 38.

²⁸Latourette, op. cit., p. 361.

Dyer labored to complete a fount of Chinese metallic type, amid many obstacles and hindrances, which would mean more elegance, cheapness, and rapidity in publishing. He lived long enough to see it brought into partial use, and to satisfy himself concerning the feasibility of this plan.²⁹ Since then literature has been printed in large quantity, with mass production.

The many different translations of the Bible often confused the people. In 1853, a revised version came out. It was in the excellent beauty and rhythm of the classic style and was a good translation in view of Chinese scholars and the native culture.³⁰ Only a few Chinese could read the classic style and in its use the meaning of the original manuscripture was lost. The missionary conference in 1890 suggested a union version to be written in the simple Chinese language. This was not realized until about twenty years later.

Classes for Illiterates. Since only about half of Chinese men and two per cent of the women could read, many of the people received a tract or a portion of scripture which would mean nothing to them. The illiteracy in the

²⁹Williams, op. cit., p. 377.

³⁰Broomhall, The Bible in China, op. cit., p. 69.

rural areas was much worse. For the purpose of enabling the people to understand the scriptures themselves, some classes were opened for illiterates, both children and adults. The New Testament usually was the textbook. In the children's class, some missions had a native teacher to teach them the Chinese classics. The people then had a chance to learn how to read without paying any tuition, the little ones sometimes receiving food from the missionaries in addition. These classes proved to be an attractive and inviting project to the people. Hymn singing and devotion took a part of the daily program. John Ross was astonished when he heard "a man, while piling grain on his wagon, singing a hymn instead of the ordinary native songs."³¹

Street meetings. It was a very common matter to gather a group of Christians to go out with the missionary and preach itinerantly. The market place proved to be a good place for them to preach and sell Christian literature, gospels or Bibles. In common practice, they often rented a shop on the street of a certain business area and converted it into a chapel. Three services, in the morning, afternoon, and evening were held daily. In these services, along with singing and preaching, discussion and instruction occupied much of the time. To answer the questions of the people was

³¹John Ross, op. cit., p. 150.

a great task. The substance of elementary instruction and of public addresses to the non-Christians was, as a rule, the only true God is the Creator and Sustainer of all, the sinfulness of man, the love of God who sent His only begotten Son to die in order to save us, the perfect life of Jesus, the crucifixion, the resurrection, and the way of salvation through faith in Christ.

A small room in the rear of the chapel was always prepared for seekers to pray, or to visit with the missionary or native workers. In the larger cities, some of the more highly educated people would come to listen to the foreign religion or philosophy. Usually the audience was quiet and orderly. The grossest mistakes in phrase, grammar or pronunciation of the missionary would hardly make the people to laugh, for they took the message seriously. But the scholars often raised debatable questions. When they came down to the doctrine of sin and redemption, they would close the subject "with the phrase which the Chinese scholar has in common with his Athenian brethren listening to Paul: We will speak some other time on these matters."³²

Classes for catechumen. When anyone expressed his interest in and the desire to know more of the doctrine and the Bible, a class would be arranged for them. Hymns and

³²Ibid., p. 57.

prayers as well as doctrines and the Bible were taught to these people. These classes ordinarily met once a week; but for the candidates to be baptized, a special class was held three times a week, and in some missions daily for two weeks. An oral test was given to the candidates at the end. Whoever passed it was qualified for baptism. The emphasis was not primarily placed on the ability to answer correctly, but rather on the life he lived before men as an indication of his conversion. Some missions required a nine-month probation and instruction for baptism.³³ It was found that those who came to join the church hoped to obtain the aid of the missionary in a lawsuit or other matters so Protestant missionaries would not baptize a person without a period of observation to determine his sincerity.

As a matter of fact, the members of the classes always were men. In order to instruct the women, Bible-women were trained by the missionaries to visit homes. While talking spiritual things to the housewives, they often helped them in their housework.

Formal education. After China lost the war to Japan who had always been regarded as a small country but received Western civilization, and after the failure of the Boxer uprising she awakened to the necessity of securing Western

³³John Ross, op. cit., p. 79.

science. Timothy Richard was one of the outstanding missionaries who dreamed of reaching China through its dominant classes and longed to see China transformed by contact with the best elements and appliances of Western civilization.

His purpose was not so much to obtain the salvation of the Chinese by bringing them within the fold of a church as to transform wholesomely every phase of China's culture and so to make possible more abundant life--economic, intellectual, and spiritual--for the nation's millions. While unique, he was representative of a type of Protestant missionary which increased in numbers as the years passed.³⁴

But other missionaries such as those of the China Inland Mission put their emphasis on the proclamation of the Gospel which must be brought as quickly as possible to each person in every corner of China. Accordingly, they laid little emphasis on formal education.³⁵

As a pattern, education was to develop from the elementary level into high schools and colleges. A new mission school consisted of a rented room with a native teacher hired to teach the Chinese characters and classics, a half of each weekday devoted to the study of Christian books, and some English and science courses taught by the missionaries. The Sabbath was devoted to religious exercises and daily devotions were conducted by the missionaries. This kind of school gradually became an elementary school of seven grades

³⁴ Latourette, op. cit., p. 379.

³⁵ Ibid., p. 386.

out of which a four-year middle school would grow.

In 1879, the Protestant Episcopal Church founded St. John's College. In Foochow, the Methodists opened the Anglo-Chinese College in 1881,³⁶ as a result of a ten thousand dollar gift from a native, Diong A-Hok, and four thousand dollars raised locally.³⁷ The Presbyterians, in 1887, raised about \$100,000 to open a Christian college in Canton. There were many other colleges in Shanghai, Nanking, Peking, Kiukiang and other cities. Elementary schools and high schools grew up all over the country.

These schools were not provided for Christians only, but were open to everyone who was qualified intellectually. An examination always preceded acceptance. Having the goal of obtaining employment in the customs service in some foreign business or governmental office where English was required and better salaries were paid, many Chinese young people desired to learn English and attended these Christian schools. In 1876, 5,917 students were enrolled; and in 1889, the number was 16,836.³⁸ Medical and industrial schools were founded in this period also. Medical schools were closely related to medical mission work. In 1889, sixty-one

³⁶Richard Terrill Baker, Ten Thousand Years (New York: Board of Mission and Church Extension of the Methodist Church, 1947), p. 69.

³⁷Walter N. Lacy, A Hundred Years of China Methodism (New York: Abingdon Cokesbury Press, 1948), pp. 142-143.

³⁸Latourette, op. cit., p. 442.

hospitals, forty dispensaries and 348,439 patients were under the care of medical missionaries and students.³⁹ Opium refuges opened in many places with a great number of people. Moreover, leper asylums were established in many parts of the country, especially in the south. In these hospitals and dispensaries, medical work was always going on along with instruction in Christianity, the way of salvation through Christ. Their aim was to combine the healing of bodies with the cure of souls.

In these schools, the English and Chinese languages were taught. Since there had been difficulties in supplying Chinese textbooks, most of the schools used English ones. The curriculum of an ordinary mission school would be mathematics, chemistry, biology, physics, geography, music, physiology and hygiene, astronomy, history, philosophy, theology, education, and law. They emphasized the science of the Occident and knowledge of the world outside of China.⁴⁰ But the scholastic standard of these new-born schools was far below that of the Occident. At the beginning of the twentieth century, however, it caught up with the West.

The Bible has always been taught in these mission schools. And chapel services in some schools were held daily;

³⁹Ibid., p. 435.

⁴⁰Ibid., p. 435.

some, at least twice a week. The non-Christian students could hardly avoid hearing the Gospel, and many of them were converted. These schools provided great opportunities for Chinese young people to become acquainted with the Gospel.

Before 1897, education in China was restricted to private homes. The rich hired tutors for their children. Ordinarily, a teacher was supported by several families. Due to the missionaries' influence, the Chinese government and some educators began to establish the new type schools. A number of missionaries were invited to take important educational offices of the government, among which were Dr. Timothy Richard to the presidency of the University of Shansi, Dr. W. M. Hayes to the presidency of the Shantung Provincial College, and Dr. W. A. P. Martin to be the educational and general adviser of Chang Chih-tung who was a reformer and Governor-General of Nanking.⁴¹ Furthermore, the Chinese government sent one hundred and twenty young men to study in the United States.⁴² When they came back, they brought with them Occidental methods with which to initiate the work of Westernizing their native land. On the other hand, Christianity had a great deal to do with their life.

Theological training. As China is a great country,

⁴¹James L. Bashford, China An Interpretation (New York: The Abingdon Press, 1916), p. 111.

⁴²Latourette, op. cit., pp. 476-477.

the number of missionaries could not compare with the need for ministers and workers; and the language barrier made it much more difficult for foreign missionaries to reach the masses. Coming to the realization of the need of reaching the Chinese through their fellow countrymen, the missionaries endeavored to train native workers. Among the Chinese Christians, very few were educated, so the training had to begin on very elementary levels. In meeting the needs, many theological schools sprang up in every part of China, operated by different missionary societies. In 1876, there were twenty theological schools with two hundred and thirty-one students.⁴³ Besides the high school courses, every theological student had to take a four-year course of theological training. But, as a matter of fact, very few high school graduates would come for this training. Therefore, there was provided a special class for those students who had a complete high school education.

The curriculum of theological training consisted of: Old Testament exegesis; apologetics; systematic and pastoral theology; New Testament exegesis; church history, physiology; comparative religions (Confucianism, Buddhism, and Taoism); and other literature and science courses.⁴⁴ As at the other colleges, theological schools were low in their scholastic

⁴³Ibid., p. 427.

⁴⁴John Ross, op. cit., p. 99.

standard.

Women's education. Because of the Chinese tradition that women without education were considered virtuous, the education of women raised a great protest. Co-education, in the Chinese mind at that time, was regarded as immoral, for men and women were not allowed to walk, sit, or talk to each other in public even though they were husband and wife. So, in order to teach the girls, many girls' schools were erected from elementary to high school. Beyond these, nurses training and theological schools were provided for producing nurses, teachers, and Bible-women. As a result of women's education, the Chinese came to realize the position and ability of women. And a movement of releasing the women's bound feet swept all over the land.

Living witness. In the preaching of the missionary, it is frequently brought out that "Confucius offers a faultless example of a life dominated by principles; Jesus offers a faultless example of a life dominated by love."⁴⁵ And the principles of Confucius do not work; but the love of Jesus and His blood can really transform one's life. After these things, the Chinese would keep them in mind and watch the life of the missionaries.

The people were intently eager to discover the kind of life which accompanied this new doctrine. Every little

⁴⁵Edward Alsworth Ross, op. cit., p. 256.

item of household work, of household arrangement, and especially of private family conduct, was retailed by gossiping servants to eager listeners, and spread from house to house in the community.⁴⁶

Sometimes, with little understanding of Western custom, the servants would arrive at a wrong conclusion about what they heard or saw, just as the missionaries could not understand what the natives did. The native Christians were watched likewise. But through the good witness of the Christians and the missionaries, people came in great number to learn more about Christianity.

Other methods. During the persecution period, many Christians were troubled. A great deal of counseling was done among them to strengthen their faith. In the calendar of the missions, some special day services as Easter, Christmas, and New Year, were scheduled for the purpose of fellowship, evangelism, and religious education. They gave up their feasts which were often prepared to the honor of the gods and ancestors, but came to celebrate the Christian festivals. Since the native churches were not well organized and the term "Sunday school" was never heard in China, the work of children education was done by the methods which have been described. As a matter of fact, this period opened a great door of opportunity to further the work of Christian education in the next century.

⁴⁶John Ross, op. cit., p. 194.

CHAPTER V

CHRISTIAN EDUCATION IN CHINA IN THE TWENTIETH CENTURY

I. THE FIRST DECADE (1901-1910)

The twentieth century and China. The twentieth century is not only the great scientific age of the West, but also of the East. Steamships, trains, and factories began to appear at the coastal ports and certain inland cities. The telegraph and post system progressed rapidly. Thousands of students studied in Japan, Europe and America in order to learn Western science for the improvement of their own country. Among the Chinese students in America, eighty per cent were from Christian mission schools.¹ But most of them were studying science and only a very small number theology. Thus it appeared that the Western science had more attraction for them than Christianity. Coming back to China with Occidental humanism, evolutionalism, and materialism, the students began to question and despise all religions. These men became the professors and officers of the colleges and of the government and had great influence upon the minds of the Chinese.

The progress of Christianity during this time. The

¹James L. Barton, Educational Missions (New York: Student Volunteer Movement for Foreign Missions, 1913), p. 167.

number of missionaries increased greatly as a result of the heroic challenge of the martyrs during the Boxer rebellion. Protestant missions grew faster than ever before. Many new mission boards, as the Free Methodist of North America, Canadian Anglican, Presbyterian Church of New Zealand, Evangelical Association of North America, Seventh Day Adventist and others, began their work in China. In 1905, the number of missionaries was 3,445; and in 1910, it had increased to 5,144.² The Chinese workers increased in numbers from 9,905 to 15,501.³ Christian schools, hospitals and social works were the greatest propagational programs of Christianity. But Western science and the living standard of the missionaries were most admired by the Chinese. Since the missionaries and the churches remained under the protection of treaties, Christianity was still an alien faith to the Chinese, the Church just another foreign importation comparable to machinery or merchandise.

The educational program. In the last part of the nineteenth century education became a very effective part of the program of Protestantism. It had drawn many people to know the Gospel. Gamewell said in 1919,

Through the daily chapel exercises, the weekly religious meetings, the special evangelistic services held

²Latourette, op. cit., p. 606.

³Ibid.

from time to time, and, above all, the influence of the life and character of the missionary teachers, seed is sown that cannot fail to yield a rich harvest.⁴

In the mind of the people of China aristocracy depended not on money but on scholarship. "A man may be so poverty-stricken that he can hardly keep soul and body together, but if he is a scholar he stands on the top rung of the social ladder."⁵ The old system of civil service being abolished, the Chinese were anxious to learn the new subjects which the Westerners offered. The missionary motive in the opening of more schools was the winning of people to Christianity, but the Chinese came to the schools to learn occidental science and languages which would benefit them in getting a job. Even though the ultimate aims were different many new schools appeared to meet the needs. The existing Christian schools developed and extended their program from primary to secondary and from secondary to higher education. New equipment and new buildings were added. The enrollment increased rapidly. Even the most conservative groups, such as the China Inland Mission, began to give attention to educational programs.⁶ Missionaries had often provided food and clothing as well as tuition in some of the schools. They became popular and usually crowded. Tuition fees and contributions

⁴Mary Ninde Gamewell, New Life Currents in China (New York: Missionary Education Movement of the United States and Canada, 1919), p. 153.

⁵Ibid., p. 133.

⁶Latourette, op. cit., p. 624.

from the Chinese not only met the cost of board and lodging but often provided a substantial portion of the salaries of teachers.

The institutions of higher education almost were all in the hands of the American board. Indeed, such schools as St. John's University and Canton Christian College produced many of the ablest teachers, physicians and statesmen of China. But well-educated ministers were too few in number. In these mission schools, Christianity often was presented as primarily concerned with the relation of men to each other and minimized men's relations to God. Social values came to a place of greater importance than the salvation of souls. Christian education was threatened with secularization.

Christian youth movement. Providing religious, educational, social and athletic programs for the youth, the Young Men's Christian Association and the Young Women's Christian Association became very popular in these years. But the religious emphasis gradually faded away. The coming of M. J. Exner of the Young Men's Christian Association stimulated athletic competition among Chinese youth.⁷ As a result, physical education came to be a nation-wide program. Drama, debate, and music clubs were organized under the leadership of the two Associations. In the meantime, a self-

⁷Ibid., p. 589.

governed student body arose among the secondary schools and colleges. Some of the leagues led by the Young Women's Christian Association were doing a good work against foot-binding, early betrothals and marriage, taking secondary wives, and the employment of slave girls. E. I. Osgood⁸ became the president of the Good Citizenship Movement, starting a campaign against gambling, immorality and the use of wine and cigarettes. Moreover, the building of parks and playgrounds was under his direction. Both of these Associations provided Bible classes and held a number of evangelistic campaigns. But their educational lectures on Western science drew the larger crowds.

The Student Volunteer Movement under the inspiration of Ting Li-mei,⁹ swept over many parts of China. More than one hundred young men decided to enter Christian ministry in Shantung Union College. The call of young people to Christian service echoed from Tientsin and Tingchow to Peking. Ting Li-mei travelled from place to place, holding meetings, interviewing students, and organizing and nourishing the local "bands." At Weihsien, Shantung, a great revival broke out due to the influence of the Korean revival. This had a great deal to do with the self-propagation of Christianity in China. Winning souls to Christ was no more to be the

⁸Ibid., p. 657.

⁹Ibid., p. 593.

task of ministers of the gospel only.

Sunday School. The general method of Christian education had largely been the distribution of literature, street meetings, public addresses, and calling on individuals. But formal education programs and the medical training were the major features of this day. Sunday School was rather new, but became a regular feature of the work of some missions. In 1910 the World Sunday School Association, London, appointed E. G. Tveksbury as the national secretary of China. He began his work in January, 1911. The organization of the China Sunday School Union was established with headquarters at Shanghai.¹⁰ The Sunday Schools were chiefly for the children of Christians and in some places they were composed largely of students. Grading was limited usually to classes for children and adults. Teen-agers were not often found in Sunday School in large numbers. The Sunday School teachers were the full-time workers or teachers of the Christian schools. As a rule, the lady missionaries took most of the responsibility. Lacking adequate lesson materials in Chinese, they often used the Bible only as the textbook. Supervision was almost unknown to the Sunday School of this period. The newly formed China Sunday School Union, in meeting the need for teacher training material, issued a special

¹⁰E. G. Tveksbury, "China, Sunday-School Work in," The Encyclopedia of Sunday Schools and Religious Education, I, 243-246.

course of six books in English and Chinese. Certificates of the China Sunday School Union were issued to those who passed the examinations on these books.¹¹ The equipment of the Sunday School was indeed poor. And the people, even the pastor, had no knowledge about the Sunday School. The purpose and plan of the Sunday School were not fully understood in China. In later years, they began to use the International Uniform Lesson series which were published by the Union; and some of them, in the larger cities, even adopted the newly graded lessons.

The Centenary Missionary Conference. In 1907, the Centenary Missionary Conference of the Protestants was held in the city of Shanghai. There were five hundred delegates and six hundred twenty visitors. But among them only six or seven were Chinese. They discussed various phases of missionary work such as the training of Chinese ministers, establishing the Chinese Church, teaching the Mandarin dialect, urging women's education, enlarging the program of medical work, extension and improvement of Sunday Schools and the Union Version of the Bible. The easy Wenli Bible was published, but they believed a Mandarin version would be much better. Also, they encouraged the production of Bibles in other dialects. In the new Union Mandarin Version, "nearly all of the figures of speech contained in the origi-

¹¹Ibid.

nal Greek, appeared . . ."¹² As a result of the Conference, the different mission boards were able to better co-operate in spite of differences in theology and philosophy.

Other methods and results. Responding to the founding of many governmental colleges and secondary schools, hotels were built near the campuses by some missions, so that the students might live under Christian influence.¹³ Since there were thousands of people going to Tai Shan every year for their pilgrimage, at Taianfu, Shantung missionaries provided literature and preached in tents. This was a new method of reaching people. It was not long until the method was widely employed. It has been very fruitful.

Gilbert Reid of the Northern American Presbyterian board founded a mission among the higher classes of China.

As the mission developed, its purpose became not so much the direct winning of the higher classes to the Christian faith as the furthering among Chinese officials and merchants of a knowledge of the constructive features of Occidental civilization, and the promotion of friendship and better understanding between Westerners and Chinese.¹⁴

By 1911, less than half the total missionary staff was engaged in direct evangelistic work and the proportion would have been still smaller had not the great majority of the members of the China Inland Mission--which had in China more missionaries than any other society--been in that type of activity.¹⁵

¹²Broomhall, The Bible in China, op. cit., p. 93.

¹³Latourette, op. cit., p. 620.

¹⁴Ibid., p. 602.

¹⁵Ibid., p. 610.

Evangelical Christianity was inclined to substitute educational for evangelistic methods.

II. THE REVOLUTIONAL PERIOD (1911-1927)

The Revolution. After the Boxer Rebellion, the Manchu dynasty in China was doomed. The Russo-Japanese war was fought on Chinese soil, in South Manchuria, while the Manchu Government stood helplessly by. The younger generation of Chinese witnessed the victory of Japan over Russia, and realized that their own government must be changed. Students coming back from the Occident were imbued with the idea of revolution, for overthrowing the Manchus. The political genius was Sun Yat-sen who was educated in Honolulu and a professed Christian. Once he explained the cause of the Revolution to a Roman Catholic priest, saying,

We have fought against the dynasty, because it was dragging us, little by little, into a state of complete servitude. This was the real cause of the Revolution, and it is patriotic sentiments that have enabled us to triumph.¹⁶

The Revolution broke out in 1911, while Sun was abroad. The destructive work of the Revolution was quickly finished. The empire fell because it was too rotten to stand. The constructive work of the Revolution, however, lagged for many years because there was not yet sufficient

¹⁶ Fernand Farjenel, Through the Chinese Revolution (Margaret Vivian, translator; New York: Frederick A. Stokes Company, 1916), p. 253.

training and discipline among the revolutionaries. Yuan Shih-kai, the general, became the president of the Republic of China, but attempted to assume the imperial title. As the Central Government declined and disorder spread, many military leaders made themselves masters of larger or smaller sections of the country. "There was no year in which fighting was not recorded and from time to time the more powerful chieftains engaged in conflicts which brought distress to great portions of the nation."¹⁷

Sun Yat-sen died in 1925. His last great achievement was the ideological preparation for the Second Revolution of 1926, by his lectures to his followers at Canton. These lectures, which were never completed, were edited into their present form after his death, as the San Min Chu I or Three People's Principles. It was only after Sun Yat-sen's death that the armies inspired by his Kuomintang or Nationalist Party began their march northward from

Canton to unify all China. This march was the famous Northern Expedition under the command of Chiang Kai-shek. Many of the officers of the troops were trained by Russian instructors. So the armies were trained by Communist methods, and were accompanied by political organizers.¹⁸ Thus

¹⁷Latourette, op. cit., p. 530

¹⁸Owen and Eleanor Lattimore, The Making of Modern China (New York: W. W. Norton & Company, Inc., 1944), p. 137.

the Communist organization appeared in China. The rapid advance of the Northern Expedition slowed after Hankow, Nanking, and Shanghai had been occupied. The interference of the Japanese had to do with slowing down of the armies. Although finally externally China seemed to be united, the war lords still had power of their own in their territories. The Communists began to be the cancer of China. During this period of Revolution World War I broke out in 1914 in Europe. It lasted for about fifty-one months. China joined the War by sending coolies to France, where the horrible side of modern war was revealed to the common laborers of China. The overseas Chinese played "a great part in the Chinese Revolution, both by remitting funds for political action and by communicating ideas which helped to mature Chinese political thinking."¹⁹

The effect upon missions. During the revolutionary disorders, many missionaries took refuge in Shanghai or other ports, in the concessions. Battles were fought near the cities where mission properties were often destroyed or occupied by the troops of either side. Being anti-Christian and anti-imperialistic, the Communists blended with the Nationalists in the armies of the Northern Expedition. Missionaries and Chinese Christians were killed on their way to

¹⁹Ibid., p. 133.

the North. But the interruption was only temporary. Most of the revolutionists were friendly to the missionaries. Generally speaking, the Revolution enabled the Chinese people to become more open-minded to the Christian message. The rate of increase in the number of Protestants in China from 1915 to 1917 was ten per cent a year.²⁰ Though the number of missionaries increased, very few new mission societies established themselves in China during this period.

Practically all the larger and most of the smaller groups of Protestants were now established in the country and the time for the coming of new boards had passed. Most of the missions had staked out as much territory as they could well occupy and were not finding it wise to open many new residential centers.²¹

For the purpose of strengthening their work, some mission boards began to unite. In 1922, sixteen Presbyterian and Reformed groups united and formed Chung Hua Chi Tu Chiao Hui, the Church of Christ in China. In the meantime, some of the Chinese independent groups were formed, such as the True Jesus Church, the Jesus Family, and others.

As the result of World War I, the German missions suffered most for their financial source was entirely cut off. Their schools, hospitals and even the missions had to close. Contributions to other missions declined. The world-wide jump in prices greatly augmented the cost of maintaining missions. In the conference of 1913, a large number of Chinese

²⁰Latourette, op. cit., p. 674.

²¹Ibid., pp. 746-747.

joined as members. There was emphasis on self-support and self-propagation, but "it was quite another matter to put it into effect."²² The majority of the church members were drawn from among the poor and uneducated. Although they fully tithed, they could hardly support a minister. With a low salary, sometimes an earnest and devoted worker might be obtained, but without education, he could not effectively propagate the Gospel. The rich people often chose to donate money to schools rather than the church, as they saw the missionaries were putting more emphasis on education than the church. In their eyes, schools were the only institutions which would benefit the Chinese. However, the contributions of the National Chinese Church multiplied eight or ninefold.²³ Many independent churches arose at Tientsin, Tsinanfu, Hong Kong, Peiping and Taiyuanfu. In Kuantung and Kwangsi, a home mission board was organized by the Chinese.²⁴ In 1912, more than half of the secretarial staff of the Young Men's Christian Association were Chinese, and the number of members of the Association increased greatly and continually.

In this period, it was very common to have lecturers from other lands to speak to the youth and college students. The most notable ones were John Dewey from the United States and Bertrand Russell from Britain. Their cool, critical,

²²Ibid., p. 674.

²³Ibid., p. 674.

²⁴Ibid., p. 679.

scientific skepticism or atheistic humanism was received by the majority of Chinese students.

The conflict of fundamentalism and modernism was early carried to China and there became even more divisive than in the Occident.

Modernism threatened the very life of the Church in China that in 1920 they organized under the name of the Bible Union. The Union's statement of faith expressed unqualified adherence to belief in the deity of Jesus, his virgin birth, atoning sacrifice for sin, and bodily resurrection, in the miracles of the Old and New Testaments, in the personality and work of the Holy Spirit, in the new birth of the individual as an essential prerequisite to Christian social service, and in the whole Bible as the inspired Word of God and the ultimate authority for Christian faith and practice.²⁵

The Pai Hua movement led by Dr. Hu Shih has solved the problem of language in the schools and in missionary work. Pai Hua is a dignified Mandarin which can be understood wherever that form of the language is spoken. The old Wenli style which is unknown to most of people has passed out.

Because of an incident on May 30, 1925, in which British policemen killed some students, a great anti-foreign and anti-Christian movement spread over the country.

Christianity was condemned on the ground that it was the forerunner of imperialistic exploitation and was accompanied by demands for indemnities and territorial concessions, that it was allied with capitalism; that it destroyed the national spirit of the Chinese; that it had always existed for the strong and depended upon oppression; that converts were attracted by material rewards;

²⁵Latourette, op. cit., p. 795.

that Christians made use of prominent men and flattered the rich; that they were hypocrites; that they meddled in lawsuits and protected criminals; that Christian schools restrained freedom of thought and action, compelled attendance at worship, hindered the full development of individuals, suppressed patriotism, and were hopelessly conservative and old-fashioned; that Christian ethics and doctrines were untenable; and that Jesus himself was not perfect and was not particularly important.²⁶

The educational program. All the mission boards kept their educational program as before. Some new schools were opened while the others flourished. The enrollment increased greatly. In 1889, there were only 16,836 pupils in the mission schools, but by 1915, the number had expanded to 167,707.²⁷ For example, Canton Christian College grew from an enrollment of thirty-seven in 1914-1915 to one hundred and twenty-one in 1918-1919.²⁸ The Chinese co-operated more and more in the support of such institutions. English was less used as a medium of instruction, a great number of books having been translated into Chinese. Co-education began to be generally accepted, and Chinese nationals took over the positions of president, principal, dean, or teacher. In these years, various types of Christian schools appeared in China, such as primary or village schools, kindergartens, intermediate schools, boarding schools, high schools, normal

²⁶Ibid., pp. 697-698.

²⁷Ibid., p. 623.

²⁸Ibid., p. 753.

schools, colleges, theological training schools, Bible schools for women, medical schools and nurses' training schools, and industrial or technical schools.

Scholastic standards in some schools were equivalent to those of the Occident. The curriculum of the four-year course in Nanking University included: fifty-six hours in the Chinese language and literature; eight in mathematics (algebra, trigonometry); six in modern history; two in the history of Israel; two in the history of Christianity; twenty-two in English language and literature; ten in chemistry; six in general geology; three in the teaching of Jesus and of the apostles; three in comparative religion; six in economics; three in logic; ten in psychology; three in ethics; six in philosophy of the Christian religion; and forty-two in electives. A second foreign language was required.²⁹ The credits from Nanking University were acceptable in all the colleges of the United States.

The authority of the University to give degrees is vested in the Board of Trustees representing the corporation in the United States which is incorporated under the laws of the State of New York, and its power to confer degrees is in accordance with the authorization or approval by the Regents of the University of the State of New York.³⁰

In the theological training, only a few schools as Union Theological School of Peking University and Union Theologi-

²⁹Barton, op. cit., pp. 243-246.

³⁰Ibid., p. 243.

cal School of Nanking University maintained the requirements of a graduate school. Most of the theological or Bible schools in China were on the college level and some of them even below it. The curriculum of a three-year course in these schools included: twenty hours in New Testament; twenty-two in Old Testament; nineteen in church history; eighteen in theology; twelve in homiletics; fourteen in religious education and Christian sociology; sixteen in Greek; twelve in music; and twenty in electives.³¹ The graduates from these schools supplied the better educated ministers in Chinese churches.

There were criticisms of the graduates from the mission school: they were better in the knowledge of English than in Chinese; the curriculum of the mission schools was geared to the scholastic standards of the West but not properly fitted to the life in China; and the tuition of these Christian schools was too high.

In 1925, the Ministry of Education of the Peking Government insisted that all Christian schools had to be registered with the government.³²

Such registration had, in general, called for a Chinese principal at the head of every school, with Chinese citizens in the pronounced majority on all school boards, a degree of government supervision, the adoption of a prescribed minimum curriculum, and the

³¹Ibid., p. 246.

³²Latourette, op. cit., p. 698.

prohibition of all required religious exercises.³³

From this time on attendance upon religious services in the Christian schools ceased to be compulsory. The attendance decreased.

William L. Sanders stated four serious defects of the mission schools: (1) the masses of the students were failing to co-operate on a Christian basis; (2) many of the religious activities were afflicted with a deadly purposelessness; (3) the students failed to get a complete religious experience; (4) much that was done was of no practical value.³⁴

Other mission works. During these years of disorder, mission presses were not disturbed, but increased both in number and output. At the beginning of the Revolution there was a sharp decline in sales, but soon the tide was once more rising even more rapidly. Many newspapers were issued in Mandarin as well as in Roman letters. Some Chinese hymnals were produced. Periodicals became very popular among the people because they were "not only on religious topics, but on other phases of life, such as home-making, child-training, the treatment of common diseases, and the biogra-

³³Earle H. Ballou, Dangerous Opportunity (New York: Friendship Press, 1940), p. 102.

³⁴William L. Sanders, "The Problem of Mission Schools in China," Religious Education, 22:29, January, 1927.

phies of eminent statesmen."³⁵ A few new Bible societies appeared such as the Bible House of Los Angeles, the Pocket Testament League, and the Christian Literature Society. The circulation of literature and scripture increased among railway employees and in soldiers' camps. The total sales of the three larger Bible societies rose from 2,519,758 in 1905 to 4,769,554 in 1911, and to 6,014,857 in 1914.³⁶

Less than 10 per cent of this enormous circulation was in the form of entire New Testaments and a still smaller proportion was made up of entire Bibles. The great bulk was of single books from the Bible, mostly Gospels, the Acts, or one of the Epistles.³⁷

Because of John D. Rockefeller's contribution, the China Medical Board was formed. In 1917, they established the Peking Union Medical College, and also supported the program of the Yale Medical School in Hunan and St. John's Pennsylvania Medical School in Shanghai. By 1915 three hundred eighty-three missionary doctors were working under the medical missions, among them two hundred seventy-seven were men and one hundred six were women. Moreover, there were one hundred forty-two missionary nurses.³⁸ Chinese doctors and nurses were increasing in number. In the waiting room of some of the hospitals and dispensaries, preaching services

³⁵Latourette, op. cit., p. 649.

³⁶Ibid., p. 648.

³⁷Ibid.

³⁸Ibid., p. 652.

were held with distribution of literature with excellent results.³⁹

The Sunday School was gaining ground in the church in the period following 1911. The enrollment increased by a third and the number of teachers nearly doubled. Adult classes enlarged in size. In 1918 the Daily Vacation Bible School appeared in China.⁴⁰

The coming of George Sherwood Eddy of the Young Men's Christian Association in 1911 and 1916 resulted in great evangelistic meetings with large audiences of students, teachers, scholars, officials and gentry. Many signed cards to express their interest in Christianity, but most of them just to be "polite."⁴¹ In 1919, the China for Christ Movement led by David Z. T. Yui began its work of (1) deepening the Christian life of the members of the Church, (2) winning non-Christians to the faith, (3) strengthening Christian education in home, church and school, (4) training Christian leadership, (5) teaching every church member to read, (6) and encouraging every Christian household to maintain family worship.⁴²

³⁹Ibid., p. 656.

⁴⁰Ibid., p. 782.

⁴¹Gamewell, op. cit., pp. 195-196.

⁴²Latourette, op. cit., p. 776.

III. THE YEARS OF OPPORTUNITY (1927-1937)

The hopeful outlook. After years of trouble, China came to a period of temporary rest. But the Japanese were ready to attack China at any time. The Communists in Kiangsi and Hunan were causing trouble. Under the National Government, the New China was growing fast. Railways and highways were constructed to reach the hinterland. Air lines began to reach points to which even the motor roads had not yet penetrated. Electric power became available to vast areas of China. In the same period China's heavy and light industry expanded with unprecedented rapidity. Politically, the National Government showed skill in dealing with foreign countries. Morally, a New Life Movement,⁴³ led by Chiang Kai-Shek, swept over the country. "By the eve of the Japanese invasion the general outlook--except in Japan's direction--was the most hopeful that any thoughtful resident could remember."⁴⁴

The highlight of missions. Except in the areas where the Communists were disturbing, Protestant missions were progressing smoothly and growing stronger every day. According to the National Christian Council's study,⁴⁵ in

⁴³Ballou, op. cit., pp. 106-107.

⁴⁴Ibid., p. 62.

⁴⁵Frank Wilson Price, China--Twilight or Dawn? (New York: Friendship Press, 1948), p. 105.

1936, the Protestant membership reached the figure of 536,089, with more than seven thousand organized congregations and about eight thousand branch churches and chapels. The total of Chinese pastors and full-time workers was over fourteen thousand. Foreign missionaries reached the total of about six thousand with a Protestant constituency of about a million. In the land of China there were thirteen Christian colleges, about two hundred Christian middle schools, and two hundred thirty-two Christian hospitals, with eight hundred fifty-five missionary and Chinese doctors and a capacity of more than sixteen thousand beds. The Young Men's Christian Association had forty activities, while the Young Women's Christian Association had eighteen. Many self-supporting city associations were added with a large number of student associations. There were several excellent theological seminaries of college and post-graduate grade. In addition, there were many more training schools and Bible institutes for less advanced church workers.⁴⁶ The distribution of literature reached a high record for the new school system and mass education raised the percentage of literates. Between 1919 and 1936 two million copies of the New Testament were sold in China. The great hymnal, Hymns of Universal Praise, appeared in 1936. In it, there are four hundred fifty-two translations of Western

⁴⁶Ibid., p. 106.

hymns and sixty-two hymns of Chinese origin.⁴⁷

Promoting religious education. The National Committee for Christian Religious Education and the China Sunday School Union worked together in promoting religious education in churches, homes and schools. The Sunday School Union issued lessons and pictures for about five thousand churches in China and overseas.⁴⁸ They also provided choir music in Chinese. The Youth Fellowship movement and choirs increased. Audio-visual aids drew the interest of the people with wonderful results. These aids were including the magic-lantern, phonograph, public address systems, motion pictures, and radios. This new equipment was only accessible to those in the big cities. Sunday Schools now appeared in almost every church and the enrollment steadily increased. Special housing for the church school appeared in some churches. Daily Vacation Bible Schools were still few. Camps for boys were founded.⁴⁹

A survey was made to call attention to the distinctive needs of rural areas.

This survey revealed that only 6 per cent of the total population of China resided in 176 cities of over 50,000 population, yet 66 per cent of the missionary body, 34

⁴⁷Ballou, op. cit., pp. 110-111.

⁴⁸Price, op. cit., p. 131.

⁴⁹China Inland Mission, In Season Out of Season, (Philadelphia: China Inland Mission, 1934), p. 17.

per cent of the Chinese Christian workers, and 24 per cent of the church members, resided in these same urban centers.⁵⁰

Since the people in the rural areas were largely illiterate, religious education was emphasized on a basis of literacy. The methods employed were the following:

(a) Teaching to read by means of literacy readers as basis for religious education; introducing religious material after period of literacy education.

(b) Literacy education by means of literacy reader and religious material taught together; religious material supplementing the general literacy material.

(c) Teaching to read entirely with use of religious material--Bible, religious textbooks, catechism, etc.⁵¹

The third method proved to be the best for the older folks. The difficulties in the rural areas were even more severe.⁵² For the preparation for membership in the church, a class for the probationers always served the purpose.

The requirements for admission to the church were given by Price as the following: (a) some kind of literacy, (b) sincere motives, (c) Christian experience, (d) Christian knowledge, and (e) Christian character.⁵³

Sunday schools and Bible classes were common in the rural areas, but they often appeared to be only another preaching service.⁵⁴ Some of the churches provided reading

⁵⁰Frank Wilson Price, The Rural Church in China (New York: Agricultural Missions, Inc., 1948), p. 3.

⁵¹Ibid., p. 175.

⁵²Ibid., p. 177.

⁵³Ibid., pp. 182-184.

⁵⁴Ibid., p. 191.

or study schedules for individuals. Men's and women's organizations in the churches and group meetings in the homes or villages supplied the opportunities for Christian fellowship. Special services on Sunday were often very important to the Chinese. These special Sundays often followed the native festivals: Ching Ming--Memorial Day, Mid-autumn festival--Thanksgiving Day, the Lunar New Year--Family Day, and the Dragon Boat Festival--Health Day.⁵⁵ Christian festivals and national holidays were also observed.

Some of the defects. The Church of China in this day is overshadowed by Christian schools, medical work, and social service. In the mind of the average Chinese, "our religion means to him primarily an instrument of social service."⁵⁶ This was most true of the work of modernistic missionaries. Elmer T. Clark said, "Some missionaries never invited the native preachers to their homes but associated exclusively with scholars among the Chinese."⁵⁷ Some of the Christian schools, i.e., McTyerre School and St. John's University, made it difficult for students of modest means by high tuition rates. Especially did this apply to McTyerre School, which was established for the daughters of

⁵⁵Ibid., p. 314.

⁵⁶Ballou, op. cit., p. 118.

⁵⁷Elmer T. Clark, The Chiang's of China (war edition; New York: Abingdon-Cokesbury Press, 1943), p. 32.

upper-class Chinese families.⁵⁸

Among students who returned from the West, the ministerial students received the least salary. While the average missionary had a salary of more than one hundred dollars per month, the Western educated, and perhaps Western born, Chinese minister received only fifteen dollars per month.⁵⁹ No wonder some of them left the mission and established their own business, doing Christian work on the side. The Communists often classified the missionaries with the rich landlords or merchants.

Western type dance halls, bars, and movie theaters showed up in the cities along the coast. The evil side of the West was brought to the Chinese, who often thought all Westerners were Christians. If life was in Christian countries as it appeared in the movies, to many Chinese Confucianism seemed better than Christianity. A Chinese once told Frank W. Price: "Some of the American motion pictures undo the good that many missionaries accomplish."⁶⁰

IV. THE EIGHT YEAR WAR (1937-1945)

In 1931 the Japanese invaded Northeast China and Manchuria. Because of lack of preparation, China did not

⁵⁸Ibid., p. 42.

⁵⁹Ibid., p. 31.

⁶⁰Price, China--Twilight or Dawn? op. cit., p. 163.

declare war against Japan. Japan took three provinces without too much resistance, and in 1933 occupied Jehol. This invasion increased the covetousness of Japan as well as forwarded the internal unification of China. After the incident at the Marco Polo Bridge on July 7, 1937, China could bear no more. Under the leadership of Chiang Kai-Shek, China mobilized all her people to face the crisis. The government offices were moved westward to the war-time capital of Chungking. The Chinese were prepared to fight to the end.

The great migration. Thousands of Chinese did not want to stay at home under the Japanese occupation and evacuated with the government to the western provinces. With limited transportation facilities, young people walked through mountains and rivers for hundreds of miles to the free land. Trucks and trains were not only crowded, but many Chinese sat on top of the vehicles, others hanging from the doors. There were no safety rules--the people wanted freedom. A great number were killed on the way by sickness, bombing, highway accidents, and falling from overcrowded vehicles. Such tragedy was never seen before.

Among these refugees, a great number were Christians who brought with them the Christian message to the vast western provinces where Christians were very few. Also, the mission and Christian schools travelled to the interior. Often one could see a ragged professor leading a group of

young students along the highway toward the West. This was the greatest migration of many centuries in China.

The emergence of missions. Much work was done by the missionaries among the refugees. Since Japan was friendly toward the Occidental countries, many Chinese took refuge in the French and International Concessions of Shanghai. At Shanghai alone there were more than seven hundred thousand refugees.⁶¹ Refugee camps appeared everywhere. The first problem was food. Relief work was done by international organizations and missions.

The next problem was education for the children of school age. Some of the schools in the concessions were overcrowded. In some schools classes were offered in shifts. In the interior, ancestral halls or temples were converted into schools. A number of Christian schools united their funds, faculty, and staff members. West China Union University at Chengtu became the host to four refugee colleges. In Yunan, several universities united and organized the Southwest University. Even with poor environment and equipment, such schools were producing some strong characters and able students. Improvements were impossible in these Christian schools, since it was very difficult even to maintain the schools. It was not unusual for six students to be crowded into a room normally intended for two. Office rooms

⁶¹Ballou, op. cit., p. 136.

served as living quarters also. Seldom was there an unoccupied chair in the college dining hall. As a matter of fact, they ate while standing. Such conditions are almost beyond description. Because the writer attended similar schools, he came to appreciate the efforts of the educators more than he did.

Sickness was common among the undernourished refugees. In southwestern China malaria was widespread. Dysentery resulted from unclean food. Without equipment and supplies medical missionaries had a great burden to carry. The work of missions included extending a helping hand to the vast number of homeless children. Orphanages increased many fold. Some missions aided the operation of small factories in order to provide opportunities for employment and better the economic conditions.

The churches in free China faced a difficult situation also. The refugee Christians needed new church buildings. In the bomb-scared cities they had to meet for services in caves. In some rural areas temporary structures were built. Sunday schools followed the growth of the churches, but supplies were meagre, since the Christian publishing houses were located in the occupied areas. Still, the Christian refugees did stir the people of the western provinces to the Christian message. The refugees were open to the gospel, too. They were anxious to hear and learn more about Jesus from whom they might obtain comfort and

peace of mind and soul. At the beginning of the war, E. Stanley Jones visited parts of China and conducted good meetings at Hankow, Changsha and Chungking.⁶² Other evangelistic campaigns were held in many places.

As the number of missionaries decreased, the nationals accepted responsibility for the work. In 1939 the Border Mission was organized by Chinese to reach the Lolo tribe in northern Szechwan, and other tribes at the Burma border.⁶³ The Christian work done among the tribes by a few missionaries was of modest proportions, though the work grew. Price gives a typical scene:

Whole villages and clans, dressed in brightly embroidered homespun wool, were walking over mountain trails to the church service, singing with exquisite harmony and lovely echoes through the hills their Christian hymns set to old ballad tunes.⁶⁴

Religious education in the schools. The religious activities such as chapel services, Bible classes and Bible study in English continued in the Christian schools. However, similar activities were found in many government schools. Missionaries were often invited to the government schools to teach one or two courses. The English Bible class was effective among the students. Those who could not otherwise be interested in the Christian faith were often

⁶²Ibid., p. 137.

⁶³Crouch, op. cit., pp. 14-15.

⁶⁴Price, China--Twilight or Dawn? op. cit., p. 111.

introduced to Christ through this means.⁶⁵ Choir, also, became popular in all the schools. Students sang not only in the schools or churches, but in the hospitals to the wounded soldiers. Many of the schools were far from the cities, and the students came from every part of China. Because of differences in languages, customs, and interests, the students often organized their own churches. The Riverbend High School was an example.⁶⁶ The boys shared responsibility both in management and in worship participation. Preachers were chosen and invited to take part in the service. In this church, the attendance of Sunday services increased from fifty to two hundred. Elsewhere, Christian fellowship circles were often found--even in secular schools. The outlook for the work among students was very encouraging.

But religious activities were not often evangelical and they lost the truth of salvation which is in Christ. The writer attended two different Christian middle schools. In the chapel services a lecture consisted of social, educational or political problems. The Bible class was a class in ethics or Biblical history. Evangelistic meetings emphasized social service only. Once some Christian students invited the writer to join their Christian fellowship, who was happy to be invited. The speaker of the hour was the wife of the

⁶⁵Crouch, op. cit., p. 22.

⁶⁶Ibid., pp. 91-92.

dean. She had been educated in the United States and was once a principal of a Christian girls' high school. "The Great Person of Jesus" was her subject. She presented Jesus as a great teacher, philosopher, psychologist, and revolutionist. It was a beautiful speech, but she definitely denied the deity of Christ, the blood, the resurrection, and the second coming of Christ. She said: "Christianity was imported from Western countries who no longer believe such superstitions as miracles and a supernatural Being. Why should we Chinese believe in that kind of religion in the great twentieth century?" This was the first and the last Christian fellowship in the school. Many students who came from good Christian homes began to doubt. It was a real tragedy.

Pearl Harbor incident and missions in China. Japanese troops swooped down upon the missions the day after Pearl Harbor, rushed the missionaries off to prison camps, sealed shut the doors of churches and locked hundreds of Christians in jail where they were tortured and some even died. In the occupied areas the church began to suffer severe persecution. Nevertheless, the Chinese churches went on with courage and help from God. In some places laymen preached. In the hands of Chinese and with financial support from the Chinese, the Christian schools continued. Even though it was a difficult hour, God used the opportunity to develop national leadership in the churches and Christian

schools.

In the western provinces the allied troops appeared. The Communists once more co-operated with the Nationalist's Central Government.

There was sincere gratitude for American military aid in the crucial years of the war that did much to soften the earlier resentment at American sale of scrap iron and oil to Japan.⁶⁷

"G. I's who were in China will not soon forget the 'thumbs up' and cheery Ding Hao (Very Good) shouted at them by people on the streets and roads and even by babes in arms."⁶⁸ The American boys visited the native churches under the leadership of the Chinese.⁶⁹ The school choirs sang at the American Army hospitals.⁷⁰ But the presence of Allied, especially American troops, in China was a mixture of good and evil.

Some American soldiers by their rudeness, arrogance, drunkenness, or other offensive behavior aroused criticism and even hostility among the Chinese and gave a poor impression of "Christian" America.⁷¹

Crouch recorded:

The boycott of Chinese girls for American soldiers had come about through united student action on the Chengtu campuses after incidents in which some of the Chinese girls had been raped by our soldiers.⁷²

⁶⁷Price, China--Twilight or Dawn? op. cit., p. 48.

⁶⁸Ibid.

⁶⁹Crouch, op. cit., p. 4.

⁷⁰Ibid., p. 3.

⁷¹Price, China--Twilight or Dawn? op. cit., pp. 48-49.

⁷²Crouch, op. cit., p. 99.

The Communists did not hesitate but promptly took the opportunity to work among the students and youth. It seemed that they could enter any group. An anti-American movement broke out and but for the control of the Central Government, they would not have been checked. During this time, however, the Communists sowed their seed in the hearts of young people.

V. THE COMMUNISTIC REGIME

The changing period after V-J Day. When it was announced that Japan had surrendered, the refugees began to pack, anxious to return home. Many of them constructed boats, placed everything and family in them, and sailed downstream on the Yantze River from Chungking toward Shanghai. To move a home to a place about a thousand miles distant was rather a large financial problem, and these boats were often made very simply and poorly. In the newspapers one often read about the death of a whole family at the Yantze Gorge, where the river is narrow and swift. Christian schools, for the most part, gave up their inadequate ancestral halls in the West to restore their original campuses, not always completely destroyed by war. Turning over properties from Japanese hands to the Nationalist Government proved to be a great problem. Manchuria was handed to the Communists by the Russians who entirely destroyed the industry of Manchuria in a few months, working even worse

havee than the Japanese had done elsewhere. Now the great northern part of China was already in the hands of the Communists except for a few cities. This marked a new age for the Communists.

When the people returned from the West to their native land, they often would not find their home and their old friends or relatives. Immediately the problems of work, housing, and food followed. With joy and hope they had travelled from a place a thousand miles away, only to be sorely disappointed. As Frank W. Price described it: "Today China appears tired out and discouraged by the overwhelming problems of the past war period. Many within and without the nation are losing faith in her power of recovery."⁷³

After V-J Day, foreign newspapermen called upon President Chiang. With his usual discernment and farsightedness he said, "The most dangerous period of the whole war will be the year or two after the war."⁷⁴

The Communists knew that this was their opportunity. They extended their program of propaganda and promised the people food, housing, and work. An anti-American movement was led by Communist students even in Christian schools. By skillful organization the Communist movement among students spread all over China. The Communist leadership made clever

⁷³Price, China--Twilight or Dawn? op. cit., p. 41.

⁷⁴Ibid., p. 53.

use of all its opportunities to aggravate labor strikes and student protests.

Missionaries realized the danger of the hour and many devoted more time for work among the youth. In a great number of schools at that time, there were a Christian group and a Communist group, each group attempting to win students to its faith. On V-J Day the number of missionaries was about one thousand, but within two years the number increased to nearly three thousand which is only half the number of the pre-war total.⁷⁵ After the war the enrollment of Christian schools was twice as large as before the war.⁷⁶ The Church of China in two years restored most of its work of pre-war years, except in Communist areas. The Christian Inter-Varsity Fellowship, under the leadership of Calvin Chao,⁷⁷ in co-operation with the missionaries, did a wonderful work among the students. Revival meetings on some campuses were running in competition with Communist gatherings.

With military supplies from Russia and skillful propaganda among the people, the Communists' armies invaded from the North to the South. Finally, in 1950, the whole vast land of China was brought under the Communistic regime.

⁷⁵Ibid., p. 133.

⁷⁶Ibid., p. 124.

⁷⁷Ibid., p. 131.

The Chinese Church under the Reds. In May, 1950, the Communist Government of Peking, in conference with a group of church leaders, issued a Manifesto which made it clear that missionaries would be expected to leave the country "voluntarily" and not return. By 1952 almost all missionaries left China and handed the work over to the Chinese. It was possible for missionaries to leave the field with hope for the future of the Church as it had become more and more a Chinese body. Independent churches as the Christian Meeting Place, the True Jesus' Church, the Jesus Family, and the Church of Spiritual Food, are growing faster than ever before. But Communism and Christianity are incompatible. By 1950 eighty per cent of the churches ceased to function.⁷⁸ Only the churches in the cities were struggling on. The Communists often sent secret policemen to hear what the ministers preached. A great number of ministers were put in jail, some were killed with the title of the "running dogs" of imperialism. Christian hospitals and schools were "loaned" to the government. As a result, there was no more Christian activity in these institutions.

For international publicity, in the People's Political Consultation Conference five Protestant delegates were elected.⁷⁹ Liberal Christians were accepted because they

⁷⁸"Communism and the Church in China," Information Service (Vol. 29, No. 14. New York: Department of Research and Education, Federal Council of the Churches of Christ in America, April 8, 1950).

⁷⁹Ibid.

are materialistic and seek the social welfare of the people by human power alone. Since the Communists recognized liberal Protestantism as a real social force, "the official theory is that religion will die a natural death as the social order advances, and that persecution is therefore a mistaken policy."⁸⁰ But not all the Chinese churches were liberal. All the independent Chinese churches and a great number of rural churches are conservative. The liberal churches vanished while the real Church continued in secret.

Dick Hillis, who spent eighteen months in Communist-controlled China with his family, said: "Communism is law of the gun. It is anti-God, anti-Christ, anti-home and anti-everything that is decent and clean. It is organized international banditry."⁸¹ "Communism is a religion, inspired by Satan in his ruthless, relentless war against Christianity."⁸² China is entirely closed to the Gospel. Prayer is the only way to help the Christian nationals. Quentin K. Y. Huang's book, Now I Can Tell, gives a true picture of what the Communists have done to Christianity, the people, and the world.

The hope in Formosa. Formosa is the only place in

⁸⁰Ibid.

⁸¹Dick Hillis, Shall We Forfeit Formosa (second edition; Grand Rapids, Michigan: Zondervan Publishing House, 1954), p. 15.

⁸²Ibid., p. 24.

the control of the Nationalists, including some of the islands, Pescadores, Quemoy and others. Besides the seven million Amoy-speaking Chinese on the plains and some of the aboriginal headhunters in the mountains, about three million Chinese came from the mainland to this island as refugees.

The Gospel first came to Formosa around 1870 when the Presbyterians from England and Canada began there a persistent and conservative witness. For seventy years before V-J Day, these two groups worked alone.

In 1949 the missionaries in Taipei had a get-together at the Presbyterian Seminary and there were less than a dozen present. Five of them had come from the mainland of China. . . . Now at this time there are between one and two hundred missionaries right in Taipei and on the Island there are over three hundred.⁸³

These missionaries represent thirty-seven mission boards. The number of missionaries is increasing. Among the refugees a great number are Christians who are doing their own missionary work.

In 1951 there was an average of one church born every two weeks. In 1952 there was an average of one every seven weeks. All of these churches have been built by native Christians, one entirely by women. In 1953, 109 churches were built. The estimate for 1954 is two a week.⁸⁴

The fastest growing church of all groups is the Christian Meeting Place, the "Little Flock," a pure Chinese con-

⁸³A personal letter of April 26, 1955, from Rev. Peter Kiehn, the superintendent of the Gospel Mission of Taiwan, Post Office Box 184, Taipei, Formosa, China.

⁸⁴Willis, op. cit., pp. 9-10.

servative group where many missionaries often visit. This group sent many missionaries to the Chinese in the Philippines, Indonesia and other parts of Southeast Asia. The work of the Canadian Presbyterian Mission among the tribes people has been wonderfully done. Under the leadership of Madame Chiang, the first chaplaincy corps of the Chinese army was formed.⁸⁵ In the Reader's Digest of August, 1955, she stated: "I was not only intellectually convinced but personally attached to my Lord."⁸⁶ Since she had an "old-fashioned conversion" she has been a great help to evangelical Christianity in Formosa.

The methods of the churches and missions in Formosa are in the old tradition such as street meetings, visitation, mass evangelistic meetings, Sunday School, hospitals, schools, distribution of literature, etc. But the unique work of the Oriental Crusades should be mentioned here. Beside their mass evangelistic meetings among the students, armies and farmers, basketball evangelism drew the biggest crowds and reached certain people who would not be reached otherwise. Following these meetings, a free correspondence course is offered to everyone who signed the decision card. Each lesson, after they answered, is carefully corrected and

⁸⁵Ibid., p. 14.

⁸⁶Chiang Kai-shek (Madame), "The Power of Prayer," Reader's Digest, 67:56, August, 1955.

sent back. In 1954, 132,000 were enrolled in the course.⁸⁷ The Navigators' memory system is also introduced to the people. This follow-up work has been a great achievement in religious education.

A great improvement has been the use of audio-visual aids. Slides, films, pictures, records, flannelgraph and radio have increased in quantity and quality. Christian programs in both Mandarin and Amoy dialects are heard from broadcasting stations. Since Mandarin is taught in all the schools, the language barrier is not so great a hindrance as it once was. Some student centers were built by the students themselves for purposes of Christian fellowship and recreation. But the Sunday School in Formosa is still primarily for the children. In the Christian Meeting Place there are three kinds of Bible classes to instruct the people. The first one is for the inquirers who want to know more about Christ. The second is for converts in order to help them grow in grace. The third is for all the people, especially for the ones having a desire to do personal evangelistic work. These classes are as well attended as the regular services.

About Protestant Christian schools, before the war the English and Canadian Presbyterian boards had high schools in Tainan and Tanshui, and two seminaries on the college

⁸⁷Ibid., p. 22.

level, one in Taipei and the other in Tainan. Now, about eight new Bible schools have been added to the number. By 1955 the first two Christian colleges began their work on the Island. The town of Chung-li loaned some houses and a large plot of ground to the college of which Dr. James Graham is the founder. And Tung-Hai University has brought its campus to the city of Taichung.⁸⁸

Dick Hillis declared, "in the center of all these countries is Formosa. There the Church is living, breathing, producing Christians who are preaching the Word."⁸⁹ Indeed, this is the great harvest time in Formosa. Everyone is anti-Communist through and through. Whenever the Christians in Formosa can return to their homes on the mainland, they will be personal evangelists. Though Christian work in Formosa has been well done, yet much remains to be done. It only takes Communists' jets six minutes to attack Formosa. Christianity dare not delay for this might be the last opportunity.

VI. NEW TRENDS

New fields. Chinese people, outside of China, are scattered all over the world. In Southeast Asia there are about thirteen million overseas Chinese. Most of them are

⁸⁸Kiehn's letter, loc. cit.

⁸⁹Hillis, op. cit., p. 28.

in business. They even control the economic situation of the Southeast Asiatic countries. Missionaries had been working among them for years before they reached the mainland of China. But the work was not fully developed as in China. Now China's door is closed. Seeing the urgent need, missionaries turned their eyes upon these Chinese, especially those refugees who evacuated from the mainland. Thousands of refugees have fled to Hong Kong in the last few years, and in 1953 about twenty new Chinese villages were built in Malaya.⁹⁰ The Chinese carried with them Chinese commerce and formed Chinese business colonies somewhat like the ancient Greek or Roman merchants, but without any political ambition.⁹¹ The Communists are attempting to win them. Lin Yutang exposed the Communists' aggression in Singapore among the Chinese students and businessmen in his article in Life of May 2, 1955.⁹² Among 1,120,000 Chinese in Singapore, there are about 2,000 Red sympathizers, and 30,000 of them are listed as Christians.⁹³ Christian missions recognized the hour of emergency and added more missionaries in Southeast Asia. The China Inland Mission even established its head-

⁹⁰"Ebenezer," The Millions, 63:74, May, 1955.

⁹¹Price, China--Twilight or Dawn? op. cit., p. 9.

⁹²Lin Yutang, "How Red Terror Wrecked My University," Life, 38:138-140, 142, 145-146, 148, 153-154, May 2, 1955.

⁹³Robert Sherrod, "Singapore," Saturday Evening Post, 227:35, 77, March 19, 1955.

quarters at Singapore. In the small crowded island of Hong Kong, there are more than a hundred missionary societies working among the Chinese, especially the refugees. If Christianity fails to win them, the Communists will. There are thousands of Chinese in Central and South America and thousands of Chinese in Africa who are neglected. The Christian Chinese in North America are still just a small group. The need among the Chinese is very great.

New emphasis. Training national workers is the greatest aim of all mission boards. Wherever a mission is established, a Bible training school springs up. In these schools the practical training in the field of counseling, preaching and religious education are more stressed than in previous times. But supervision has always been neglected. In the field of doctrine and philosophy, there is a trend toward more conservatism.

Christian literature in China consists mostly of translations from the English, so there has been emphasis put upon Chinese Christians becoming writers. A great number of books, periodicals and tracts have been written by Chinese nationalists. Sunday school materials need to be graded. There is a lack of good Christian books for teenagers. Since the percentage of illiteracy has decreased, Christian publications have increased. Says Taylor:

The China Inland Mission, as a result of a postwar policy decision, is greatly increasing its literature work with a fast developing literacy program through its

Christian Witness Press in Hong Kong, as a key to the vast dispersed population of Chinese throughout Asia.⁹⁴

The use of audio-visual aids in the Chinese Church and its schools is in a primitive stage. Flannelgraphs are scarcely seen in Sunday School. In this field aid from America is urgently needed.

Above all, the aim of Christian education must be the winning of souls to Christ first. Mere "social gospel," without the changing of men's hearts, would just open the way for the Communists who are propagating a social revolution. On the other hand, proper social emphasis must follow the Gospel of salvation. For example, the work of the Christian Meeting Place has no school nor hospital, but they are getting people saved and have built most of the new churches in Formosa.

⁹⁴Kenneth N. Taylor, "Can We Win the War of Words?" Moody Monthly, 55:16-17, March, 1955.

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